

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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### The Gold Cases

THE Supreme Court has registered a decision in the four gold cases which is equitable and wholly in keeping with the letter and spirit of the Constitution. This is said with all respect for the opinion of the minority. The cases bristled with difficulties, as is clear from the division of the Court into groups of five and four members; yet we believe that the weight of reason rests overwhelmingly with the majority. The minority opinion, as thus far reported, is largely a repetition of views strongly stated, yet buttressed by no convincing appeal to the Constitution or to the general principles of jurisprudence. Speaking for the minority, Mr. Justice McReynolds turned from his written opinion to give, in open Court, an impassioned extemporaneous address, of which the burden was that the majority opinion had destroyed the Constitution.

The conflicting issues before the Court are familiar. The first arises out of the right of Congress (Article I, section 8, paragraph 5) to coin money and to regulate its value; the second out of the Fifth Amendment, which forbids the Federal Government to take property without due process. But as part of the Recovery program, legislation bearing on finance has been enacted, and a number of executive orders have been issued. These are, chiefly, the Emergency Banking Act of March 9, 1933, the Joint Resolution of Congress of June 5, 1933, the orders of the Secretary of the Treasury on December 28, 1933, and January 5, 1934, requiring all bullion, gold coin, and gold certificates to be exchanged for currency, and the Gold Reserve Act of January 30, 1934, reducing the gold content of the dollar. Under the authority of these statutes and orders, action was taken by the Federal Government which was attacked as necessitating vio-

lations of the Fifth Amendment. It thus became the duty of the Supreme Court to decide what right was to prevail.

In its decision the Court draws a distinction between Federal obligations, and private, State, and municipal obligations. It held that the Joint Resolution of June 5, 1933, gave Congress no right to annul the gold clauses in Federal obligations. Here the minority and the majority agree, although Mr. Justice Stone, with the majority, read a separate opinion on this point. The reason given by the majority is that Congress "having this power to authorize the issue of definite obligations for the payment of money borrowed... has not been vested with authority to alter or destroy these obligations."

To say that the Congress may withdraw or ignore that pledge is to assume that the Constitution contemplates a vain promise, a pledge having no other sanction than the pleasure and convenience of the pledgor. This Court has given no sanction to such a conception of the obligations of our Government. To abrogate these contracts... would be... an act of repudiation.

Thus the holder of a Federal gold bond can claim redress, if he can show a substantial, not a nominal, loss through his obligation to receive currency instead of gold. But in the case before it, the Court held, the plaintiff had not shown that "in relation to buying power, he has sustained any loss whatever." Payment of \$1.69 in current money, as claimed, instead of \$1.00 in gold, as stipulated, "would appear to constitute not a recoupment of loss, in any proper sense, but an unjustified enrichment."

It is of first importance to observe that payment in currency is sustained by the Supreme Court in view of the increased commodity value of the dollar. Unless we are in error, the Court here takes this factor into account for the first time. This ruling clarifies the right of the Government to forbid profiteering on the dollar over long periods, and at least suggests a method by which a stabilized medium of exchange can be created by Congress.

With regard to private contracts, including State and municipal obligations, the Court holds that Congress may properly annul the gold clause. The reason is that the right of Congress to coin money and regulate its value is beyond question, and this right must not be destroyed or hampered by the right of private parties to enter into contracts. "Contracts, however express, cannot fetter the constitutional authority of the Congress," said the Court. "Contracts may create rights of property, but when contracts deal with a subject matter which lies within the control of the Congress, they have a congenital infirmity." But "we think it is clearly shown that these clauses," the gold clauses in private contracts, "interfere with the exertion of powers granted to the Congress" for the general good. Hence Congress may abrogate them.

The effect of the decision will undoubtedly be good. If it does nothing else, it dissipates the doubt and uncertainty which have seriously impeded recovery. As we have shown, it does far more than that.

But, in our view, one great *obiter dictum* of the Court is highly reassuring in these days when Mad Mullahs pose as prophets, and offer their guidance into realms of fancied security, unknown to the Constitution. "We are not concerned with consequences, in the sense that consequences, however serious, may excuse an invasion of constitutional rights," said the Chief Justice. "We are concerned with the constitutional power of the Congress." These solemn words are at once a warning to Congress to beware of abuse of its great powers through hasty and ill-considered legislation, and a pledge that all its acts, based upon a proper use of these powers, will be upheld by the Court. Uninfluenced by the insolent minions of wealth, and unterrified by the mouthing of demagogues, the Supreme Court will continue to sustain, as a co-ordinate branch of this Government, the Constitution of the United States.

### Clean House!

SOME weeks ago, a labor-union leader came to grief in Chicago. He was shot down in broad daylight in the streets of the city, and the murderer is still at large. The unfortunate man had many enemies, most of them acquired by his hard fight to get in a favored position to skim the cream of the rich labor loot in that city.

At the time of his death, the man was under indictment by the Federal Government for false returns on his income for three years. The Government claims that during this time he said nothing about an income of more than \$250,000. Whatever the facts in this case may be, it is notorious that this labor leader lived as Dives did. His only occupation was that of business agent for a union. Where did the money come from?

His salary was fairly moderate, about \$7,500 per year, or the price of one of his imported cars. But twice in one year he "won" a \$5,000 prize, offered to members of the union in a contest, and at least once was given a "bonus" of \$20,000. On another occasion, he held more than \$200,000, belonging to the union, in his home, on

the plea that these funds were for "emergency use." Although his position was only that of business agent, it is admitted that he owned and controlled the union.

This man lived in the luxury of a semi-barbarous Oriental potentate because he was able to wring the hard-earned dollars from the hands of operatives whom he was supposed to protect. We do not say that he was typical of organized labor. He is not. But he and those of his spirit are met far too frequently in organized labor.

The position of labor now hangs in the balance in this country. The first duty of organized labor is to rid itself of the parasite and the racketeer. Otherwise, its cause is lost.

### The Hauptmann Trial

THE case of Hauptmann has dragged its slow length to an end, only to leave us in doubt. Of the actual circumstances of the death of Colonel Lindbergh's infant son, we know as little as we did three years ago. Except for the unlikely event of a confession by parties known or as yet unknown, it is not probable that we shall learn more. The police have marked the case "closed," the court of first instance has spoken, and all that now remains is an appeal, by the man whom the jury found guilty, to the higher courts.

Conditions surrounding the actual trial of this famous case were disgraceful. "No trial in this century," writes the *Editor and Publisher*, a trade journal of high repute, "has so degraded justice, or so completely revealed the fragility of some of the law's prominent pillars." We agree. Newspaper reporters and radio commentators used to the full every theatrical device which could degrade this solemn function. It is regrettable that some members of the counsel, both for the State and the defense, failed to understand and respect the dignity of their office. By giving, and even soliciting interviews, they played directly into the hands of the sensationalists. In the opinion of Public Defender Bachrach, of Chicago, "The lawyers are to blame for making a Roman holiday of this trial by issuing statements in advance, 'rehearsing' their arguments for the benefit of the press."

It might be said that the prosecutor outdid himself, except for the fact that he merely adopted the style long familiar in American criminal courts. In its published form, his address to the jury seems to disclose a bitter personal animus, common enough in this country, but wholly out of place in a judicial proceeding. A public prosecutor is not a pursuivant, but an officer of the court. It is not his duty to "win a case," but to help the court and the jury to arrive at the truth. When he has presented his evidence clearly, directly, without invective, and has examined with conscientious care the evidence for the defense, his work is at an end. Admirable examples of the prosecutor's true role can be found in the reports of many British cases. In the trial of Mrs. Maybrick, for instance, accused of poisoning her husband, the prosecutor Joseph Addison, Q.C., M.P., said at the close of his address:



The law throws the onus, as my learned friend has said, upon us of laying a firm and clear conviction. If, when you come to consider it, you find that our proofs have failed, if you find that the case is not made out, as my learned friend has said, not only in the minds of all twelve, *but in one mind*, then it is no sign of weakness in you, it is the carrying out of the law in you to say, "We are not satisfied, and the prisoner is not guilty." It is no derogation at all from your duty, it is compliance with it.... The proofs should be as clear as noonday. It is only in the case of your minds being firm and clear that I would suggest to you to find this prisoner guilty.

One word may be added. Those who believe that the ends of justice were not served in the case of Hauptmann will perform a civic duty by helping him to present his appeal. But we hope that this aid will not be given on a basis of nationality. That Hauptmann is a German has no bearing on this case. What alone is pertinent is the evidence.

## Good Neighbors and Mexico

**I**N his statement to the press on February 17, Archbishop Curley of Baltimore put his finger unerringly on the point that would justify the Senate Foreign Relations Committee in the inquiry into Mexican conditions as requested by Senator Borah. This Review is all the more happy to associate itself with the Archbishop as the point in question is one that has been more than once urged by it. For in spite of much propaganda to the contrary the Roosevelt so-called good-neighbor policy is seriously endangered by the current anti-religious policies of the Mexican Government. For this reason, Archbishop Curley says that "no better service could be rendered the Governments of the United States and Mexico than to eliminate the sources of misunderstanding and irritation that, like a festering wound, have been developing in the relations of the peoples of these two countries."

It is strange that the President and the State Department do not see this. They are currently reported as united in opposition to any inquiry into the causes of this irritation. Do they not realize that the Catholic peoples of the rest of all Latin America are watching with interest and anxiety the final attitude which our Government will take in this question? We do not live in a vacuum; and it is folly to persuade ourselves that whatever we do is right and other peoples must take it or leave it. Catholic Latin America is firmly persuaded that our Government is supporting Mexico in its attempt to obliterate religion in that country. It is a crisis on which the whole of the good-neighbor policy depends. We can throw it away in one gesture by continuing our support of the anti-God movement of Cárdenas.

Archbishop Curley asks: "What is there so holy and sacred about the Bolshevik regime in Mexico that we can fill the air with protests about persecutions in Germany but cannot get a hearing for those who are being persecuted in Mexico?" He does not answer that question, but we will. It is because we did not put the Hitler regime into power in Germany and we did not keep it there. We did put the Calles-Obregon-Cárdenas crowd of exploiters in power in Mexico and we have kept them

there. An inquiry into religious persecution in Mexico is an inquiry into our own dealings with Mexico. It is not surprising that the State Department does not want any such thing. But is that any reason why its desires should be respected by the Senate? The open resistance by the State Department to an inquiry is the very reason why there should be one. If the Senate is seeking an "American angle" as a reason for the inquiry, here it is. It is not necessary to go far afield to bring in samples of American sufferings in Mexico. Right here at home lies the real field for investigation: just how far is our American policy in regard to Mexico responsible for the growing irritation between Americans and Mexicans over the religious persecution in Mexico and for the threat to the good-neighbor policy as it regards the rest of Latin America?

## Let's Be Pro-American

**A** YEAR ago, certain students of government expressed regret that the Administration did not enjoy the benefit of intelligent and determined critics. That was not an era of good feeling, but, as it appeared to them, an era in which a routed minority was licking its wounds in sullen silence. But within the last few months, the critics have made their entry. They are determined; time will show whether they are also intelligent.

At the head of the army marches Senator McCarran, a Nevada Democrat, arm in arm with Senator Nye, of North Dakota, variously described as a Republican and a Radical. They are closely flanked by Senator Borah, of Idaho, a gentleman who commonly creates his own environment and party. Senator McCarran is disinclined to harken to the President's request for the extension of the N. R. A. regime, and will probably remain deaf to all appeals unless the Senate consents to his resolution to subject the N. R. A. to a searching scrutiny.

The Senator submits charges in detail. They include gross discrimination by N. R. A. officials, the fostering of monopoly, oppression of small dealers and business men, arbitrary misuse of power, and deliberate hindrance of recovery. As though these charges might miss fire, the Senator adds, "The codes have become a shelter for organized crime." These charges, according to the Senator, have been made by citizens and organizations of the highest type. If the N. R. A., admittedly still in the experimental stage, is to be continued as an integral part of the Government, "it is the duty of Congress to scrutinize what has been accomplished, and what needs correction; to ascertain and eliminate evils, if they exist, and to satisfy the people of the United States that this institution is worthy of approval."

On one ground only, it seems to us, can opposition to this investigation be maintained. It may be assumed that the Administration is deeply interested in giving this brain child a proper education, and it probably understands that valuable hints on child training can often be had from the neighbor next door. Domestic criticism is too apt to overlook faults. Hence let us have a full, honest,

and intelligent investigation of the N. R. A. But it is not difficult to understand how opposition to investigation may be based on the well-grounded fear that the examination will be incomplete, not particularly intelligent, and of dubious honesty of purpose. It is one thing to overhaul the machine to look for defects to be remedied. It is quite another to dismember that machine for purposes closely akin to sabotage.

We wish success to Senator McCarran's resolution, for we think that he will be an able chairman. But while we believe that every Administration is the better for strong and intelligent opposition, the tag "anti-Administration" is somewhat disquieting, and "pro-Administration" is not much better. Since all at Washington are, presumably, working for the country's interests, it would be well to discard these too partisan tags in favor of the simpler "pro-American."

### Note and Comment

#### "St. Patrick's Successor"

**E**VEN some Catholic readers of the *New York Times* on February 20 were startled to read an editorial in that paper with the title, "St. Patrick's Successor." It was, of course, though it was gratifying to see the *Times* remember it that way, a welcome to the distinguished visitor of the day, Cardinal MacRory, Archbishop of Armagh, Primate of all Ireland. There was more than a touch of appropriateness in the *Times'* recalling the old rune about St. Patrick's and every Christian's enemies, the powers of darkness: how he put between himself and them "all Heaven with its power, the sun with its brightness, the snow with its whiteness, the fire with all its strength, the lightning with its rapid wrath, the winds with their swiftness, the sea with its deepness, the rocks with their steepness, and the earth with its starkness." In these days of anxiety and insecurity, it is good to bring back to us with St. Patrick's successor the remembrance of that strong and mighty force that started a movement which gave its impress to Western civilization itself. For the Irish should never forget that they cannot look on our modern world without seeing in it a reflection of their own race and their own Faith. It is a comfort in discouragement and tribulation.

#### Hygiene That Sticks

**J**UDGING by the radio programs, untold millions await the mind that can invent a new type of tooth paste. Giant intellects toil night and day over the task of discovering some new variation in the formula for soaping up the mouth from which some radicals would banish the impertinent toothbrush. Not in the hushed laboratories, however, but far north in the keen polar air of Alaska has this new type of dentifrice been attained by Father Martin J. Lonneux, S.J., who tells the tale in

the *Indian Sentinel* for Winter, 1934-35. The great discovery came when Jerome, a faithful member of Father Lonneux's Eskimo mission, developed a serious impediment in his speech after he had taken home for trial a brush and paste from the pastor's store. Jerome's explanation was: "Me scrub teeth last night but stick-um much." Replying to the further interrogatory, "*Chawa yupihtum?*" which means, "What is that in Eskimo?"—a handy phrase for hotel guests in those parts—Jerome answered that after he had brushed his teeth, his mouth felt like it was full of "stick-um," and tasted worse. Continued repetition of this process the evening before and the following morning after rising, only resulted in more stick-um. With true inquisitorial spirit, Father Lonneux demanded the evidence, which when produced, read on the label, "LePage's Glue." Jerome, remarks Father Lonneux, "had really gotten a lesson in oral hygiene that stuck." A little less stick-um on fingers back home might help to solve the hygiene problem and a number of other practical problems for the missionaries.

#### The Big Walk Up

**S**OME city bureau or other ought to tell us how many miles are traveled daily by the elevators in New York City. Maybe this interesting statistic has already been published. But as for us, we don't even know the number of elevators in the metropolis. We are curious. And—if we can ask a technical question—what's the mileage of their combined trackage? How many times a day on the average does each lift go up and down? And how many New Yorkers have to ride in the cages to get to their daily jobs? The thing that brings up these queries is the recent fight of the Building Service Employees' Union for reduced hours and higher wages. Last week, infuriated by an arbitration board's award which dodged the real point in dispute, it ordered a strike in some fifty buildings. Porters, janitors, cleaners, engineers, and other members of the Union walked out of the skyscrapers in the women's wear district along Seventh Avenue and Broadway. Among the strikers were the elevator operators. This meant a sudden stoppage of all vertical transit—in some buildings just at the morning rush hours. A startling situation resulted. Thousands of clerks and typists, hurrying to their day's work, arrived in the lobbies. They were already breathing hard from their climb up the subway stairs, but they were appalled to find themselves facing another climb—this time of thirty or forty stories—to get to their offices. Physically unfit to scale the Matterhorns of Manhattan, only a few tried. Most of them mentioned cardiac trouble, milled around cheerfully in the lobbies for a while, called it a day, and went home. But emulating Leik, Lindley, and the young man with the Excelsior banner, one or two stout-hearted fellows pushed as high as the ninth floor, with frequent rests on the landings. One disillusioned lady, insisting on seeing a lawyer about getting a divorce, started off for the twentieth floor. It is reported that she quit at the tenth, asserting that even



freedom from her husband wasn't worth the climb. Another girl refused to climb to the twenty-seventh floor after her lunch. She lost her job, but prompt publicity brought her another.

#### A Jubilee and An Undertone

**U**NDERTONES in nature possess a majestic or a mystic quality: the deep roar of the surf, the hidden murmur of the brook. But undertones in the pulpit, especially when a pastoral letter is to be read, are a tragedy for those whose apostolic work depends upon the message reaching loud and clear the ears of the waiting Faithful. The letter of the Bishops of the United States on behalf of the annual collection for the Indians and Negroes has frequently been associated with a murmur rather than a trumpet call, particularly as it is apt to be sandwiched in between manifold Lenten notices. This year in particular, however, its appeal has a claim above all others to the hearts of American Catholics. For the collection celebrates this year its Golden Jubilee, dating from the resolution adopted at the Third Plenary Council of Baltimore at the close of 1884. A letter mailed on February 11 of this year to a great number of the clergy of the United States, signed by a group of nationally prominent prelates and priests, who are deeply concerned over the home-mission situation, calls special attention to the Bishop's letter as the sole link between millions of Catholics unfamiliar with the situation of the Negro missions and millions of Negroes deprived of religion. The letter also directs attention to the serious situation in which the Indian missions are placed in the new set-up of day schools required by the Government. The scant attention paid to the Indian and Negro collection in the past is a major scandal of our country, save for a few consoling exceptions. The total contribution is hardly a penny apiece for each Catholic in our country. That this Golden Jubilee be indeed "golden" from the standpoint of actual aid and of the spiritual benefits therewith associated will be assured if the Bishops' appeal is read to the people and explained with enthusiastic intent.

#### American Rights in Mexico

**O**NE point that seems to have been overlooked in the discussion about the violation of American rights in Mexico is the extent to which the practice of religion there has been made impossible for Americans. Just to take Catholics as an example, in fourteen States no priests and therefore no religious observance whatever is allowed by law, for Mexicans or for anybody. In all the other States the number of priests allowed is so ridiculously low that for nearly all people it is the same as if there were none. Nor need it be said that it is no business of our Government whether our own people are allowed to worship or not. We demanded it for Russia. And we once demanded it for Mexico. In the draft treaty of commerce and amity offered to Mexico on May 27, 1921, by the then Secretary of State Charles Evans

Hughes we find this in article 2: "Citizens of the United States in Mexico shall have and enjoy the rights to engage in religious worship and all other matters appertaining to religion and education, as citizens of Mexico enjoy in the United States." It is obvious that Mr. Hughes, who is now Chief Justice of the United States, considered this to be a fundamental right enjoyed by Americans everywhere. That he apparently did not insist on it does not change the fact. For it is a fact that such a right is being violated openly and flagrantly by the present regime of General Cárdenas. Our Government has every right to insist that it be respected, and the Senate to know why it is not respected.

#### Parade Of Events

**I**NSTANCES of novel diets were reported. . . . A child fond of lollipops developed the habit of swallowing the lollipop and the stick, too. The diet was said to have caused stomach trouble. . . . A woman in New York conceived the idea of nibbling on hardware between meals. Over the space of some years she swallowed a meat skewer, teaspoons, pins, automobile tire chains, bed springs. Indigestion resulted; doctors felt the distress she experienced was due to an excessive proportion of metals in her diet. Operating, doctors spent most of the time picking out over two-hundred pieces of hardware from her stomach. They recommended a change of diet. . . . English student visitors were astounded at the nonchalance with which American college men wore black ties with white waistcoats. They made no attempt to conceal their admiration of the feat. . . . A Chinese cook in New York got five days in jail for trying to mail a letter. He was endeavoring to push it in a fire-alarm box. . . . In Vermont a mouse killed a boa constrictor; in London a one-cent stamp was insured for \$48,800; and off the New England coast a twenty-foot sea cow was caught. . . . The Italian Cabinet decided he would send troops to Ethiopia. A border incident was charged. Ethiopians said the incident was a mirage. The Italian Cabinet may demand a plebiscite, so the Italian people can vote whether they want to join Ethiopia or not. . . . After the recent report on the automobile industry, the belief is becoming widespread that this country cannot long continue half-free, half-wage-slave.

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### AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Some Truths about Mexico

EBER COLE BYAM

ON several occasions since he assumed office General Cárdenas, the new President of Mexico, has given statements to the press concerning the persecution of the Church there. One of these was with a correspondent for the *New York Times* on December 16, and quite recently he issued another in answer to the resolution of Senator Borah for an inquiry. Very obviously he speaks with the voice of Calles whose creature he is, and not with that of the Mexican people. But he is none the less authoritative, because back of him stands Calles himself, the armed forces of Calles, and the favor that Calles enjoys from Washington. What he promises may not materialize, but what he threatens may be expected.

His sinister pronouncements on the Church are based upon the customary premises so long taken for granted by Americans who sympathize with his purpose, and before whom it has long been customary for Mexican radical revolutionaries to plead their cause when endangered by the hostility of the Mexican people aroused by persecution, or when such persecution arouses adverse comment in the United States. It is a persecution encouraged, if not incited, by Americans whose friendship engaged thereby has procured the protection and assistance of the armed and diplomatic forces of the United States when the militant radical minority in Mexico has needed them.

Speaking about his attitude toward the Church, President Cárdenas declared that "the Mexican Church gave too much attention to its vast landed estates and beautiful temples, and too little to the educational needs of the common people, who under the care of the clergy remained illiterate for centuries."

The reference to "beautiful temples" can be answered best by calling attention to their present shabby, if not ruinous, condition which any casual visitor can observe at a glance. The original structures and decorations, built and ornamented by clever and able artists and artisans, mostly in the seventeenth century, from the surplus wealth of the country, have long since been abandoned under compulsion to the corrosions of time and weather, as well as to spiteful or careless destruction by hostile hands that have torn valuable paintings from walls, destroyed organs to make bullets from their lead tubing, and burned and ground gilded carvings for the scanty return from the gold leaf covering them.

As to the "vast landed estates," let us ignore the exaggeration and proceed to the meaning by asking to what purpose were such estates dedicated?

The answer is that they were dedicated to the support of schools, hospitals, colleges, and asylums. By 1872 they had all been confiscated and extinguished, after they had been preyed upon for half a century of conflict to determine what political gang might enjoy the spoil.

Between 1880 and 1910 a number of like institutions

were re-created and re-endowed, only to be destroyed as before, the aged and the orphaned driven into the streets to beg, and the sick and infirm poor left to die. In his message to his Congress in 1926, Calles boasted of having closed 129 colleges.

The gross injustice and falsity of the declaration made by Cárdenas is best demonstrated by the following comparison. At the opening of the nineteenth century there were but two general hospitals in the United States ("Encyclopedia Americana," vol. 18, p. 572). In Mexico City alone there were at least eight, besides those for maternity and those for contagious diseases. One hospital for Indians regularly cared for an average of 220 patients, and at times exceeding 300. In 1762, during an epidemic, emergency accommodations enabled the place to shelter 8,361 ("Mexico Viejo," González Obregón, p. 80). Another hospital (San Andrés) with 400 beds, all endowed, was equipped at the expense of the Archbishop and largely maintained by him. Another hospital (Belemitas) had in 1754 a primary school attached for 800 boys. The same Religious Order had in 1820 a school for 600 boys connected with its hospital in Guanajuato.

In sharp contrast to the English colonists, the Spaniards early began the establishment of colleges for girls as well as boys. More than twenty for one or the other appear in the City of Mexico alone, among them being the famous Colegio de Niñas (that gave its name to a street), founded in 1548, and the famous San Miguel de Belém. The first was confiscated by Juárez and sold to become the German Club, while the latter became the unsavory municipal prison, housing some 1,500 lawbreakers. The Ayuntamiento of Mexico City early founded primary schools, an enterprise not neglected by other places. In 1785 the *Gazette* mentioned an appropriation of \$54,000 for four public schools in Guanajuato. In 1722 the Archbishop of Mexico is mentioned in the *Gazette* as having established schools in every town in the Huasteca (northern Vera Cruz and adjoining territory) and as paying many of the teachers. If he would do this in a remote region, there could be no lack of such facilities nearer home. In 1785 the *Gazette* mentioned the establishment of seven primary schools, two grammar schools, and a college among the Yaquis by the Bishop of Sonora while on a pastoral visit. This had been a missionary field of the Jesuits, whose educational activities there leave much to praise and nothing to censure.

D. Vicente Riva Palacio is of the same school that claims Cárdenas and Calles as alumni. He was editor of that monumental work, "Através de los Siglos," the second volume of which he wrote, covering the Colonial period. If General Cárdenas will read this he will discover that Las Casas and the Franciscans were not the only benefactors of the Mexican people, but that the clergy, the King, and generous Spaniards and Criollos



throughout the Colonial period donated princely sums to the establishment and support of numerous educational and beneficent institutions.

The Spaniards and the Church had no greater enemy than Justo Sierra, but the latter admits these benefactions and confesses their destruction a calamity. He says ("Mexico: Its Social Evolution," English edition, p. 538):

The laws of December 12 and 14 of 1872 completed the confiscation of the endowment funds which had been created to support the educational institutions of the Republic.

The great private foundations, which had accumulated through three centuries, were swept away and no others were erected to replace them.

The wealthy Spaniards had been one of the greatest sources of these endowment funds, and as the Spaniards were expelled in 1828, that fount was definitely closed.

The attacks upon wealth, and particularly upon the clergy, completed the work of preventing any further donations for the support of educational institutions, and as the Government itself was penniless, the result is obvious.

When asked the significant question: "But hasn't the Church often championed social justice in Mexico, General?" Cárdenas admitted to the *Times* that the early missionaries were worthy, but that "the Mexican Church has long since betrayed the teachings of its Founder, and is systematically trying to block social advancement and overthrow the Government." If Cárdenas would but take the trouble to investigate he would find that any meri-

torious social and economic reforms his political associates endorse had already been elaborated and discussed by clergy and laymen during the Porfirian regime in more than one assembly of delegates gathered from the several dioceses, urgently advocated by the ecclesiastical authorities, and advanced to the extent that hostile liberal laws and politicians and limited resources would permit. Instead of credit for these praiseworthy efforts to help the poor and raise their standard of living, the promoters of them have been bitterly condemned and reviled, and the material evidences of them confiscated, to the great distress of the poor who had benefitted thereby.

When it comes to the charge that the clergy have sought to "overthrow the Government," Cárdenas must have spoken with his tongue in his cheek. He cannot help knowing that whenever his friends plan an attack upon the rights of the people, their Church and religion, they always utter this charge, with the consequence that the Bishops hasten to disclaim it, and never fail to admonish the people to keep the peace, and "turn the other cheek"; which is precisely what Cárdenas and his friends want said. The people, thus disarmed by their Bishops whom they customarily obey, become the sheeplike prey of the political wolves who harry them. If the Bishops were to say to the Mexican people: "Take up arms to recover your rights and liberties," Calles and Cárdenas would quickly fade out of the picture.

## The Washington Scene

JOSEPH F. THORNING, S.J.

*Special Correspondent of AMERICA*

### III. Mexico: An American Problem

FOR the first time in twenty years, it would appear that the American public is going to have an opportunity to learn the truth about Mexico. Under the leadership of Senator Borah and other Senators there is organizing a determined movement to secure a Senatorial investigation of the facts in the relations of the United States and Mexico. In view of the importance of this projected inquiry, it may prove interesting to discuss some of the events that led up to the introduction of the Borah Resolution.

The mere fact that there was in this country a rising tide of indignation among Protestants, Jews, and Catholics at the extremes of religious persecution in Mexico should have been enough to arouse the interest of the State Department and inspire Secretary Cordell Hull with the desire to intimate in a firm and friendly manner to the Mexican Government what an obstacle to good will and friendly relations the continued attacks on religion necessarily constituted. Indeed, as long as the persecution of religion persists south of the Rio Grande it is idle to talk about the benefits of the "good-neighbor" policy in the rest of Latin America.

There are numerous and important precedents for in-

terest and activity in the State Department with regard to violation of the rights of conscience in countries abroad. Some of these precedents were enumerated by His Excellency, the Most Rev. Michael J. Curley, Archbishop of Baltimore, in a letter to the *Washington Post* on February 14. From his showing it was clear that many American Secretaries of State had refused to remain silent in the face of anti-Semitic outrages in Rumania, Russia, Morocco, and Damascus. President Harrison even made the oppression of the Jews in Czarist Russia a subject of official attention in his message to Congress.

Under these circumstances it is almost impertinent for the State Department to dismiss the matter of Mexican persecution as a "purely internal" affair of Mexico. It is even more unfair to represent the case as a Church-State clash, a contest between two factions in Mexican political life. Representatives of the Christian churches in Mexico, if ever they exerted an influence in the national legislative councils, have long since been eliminated as political factors in either State or Federal Governments. Finally, it should be noted that the campaign in Mexico is not anti-clerical, as was the Combes-Ferry movement in France in 1903, nor anti-Catholic, as Nazi nationalism threatens to be in Germany today, but anti-God in the complete and thorough-going fashion that characterizes

the persecution in Soviet Russia. With entire justice, therefore, Archbishop Curley, speaking with a full knowledge of the facts and the precedents, puts the question: "Is there one policy in our Government in dealing with persecutions throughout the world, and the reverse, namely, silence, in protesting Christian persecution in Mexico?" Or, "Is it denied that the archives of the State Department are filled with messages protesting against racial and religious persecution practised from time to time in practically all of the countries of Europe?"

This is the reason why those who have been following the course of the Borah resolution were astonished at the following reply made by Secretary of State Cordell Hull to a member of the House of Representatives after a visit paid to him by the national officers of the Knights of Columbus:

Notwithstanding the well-settled policies and views respecting religious worship and practices that obtain in this country, I know you understand that other nations are recognized as being entitled to regulate for themselves their internal religious conditions in such manner as they may deem proper and that, accordingly, it is not within the province of this Government to intervene in the situation in Mexico to which you refer.

It was only when Secretary Cordell Hull had disclaimed all intention of making representations to the Mexican Government that attempts were made to interest President Roosevelt in the subject. These failing, it was clearly impossible to secure proper attention for the rights involved except through Congressional leaders. This accounts for the number of speeches that have been made in the House of Representatives by several Congressmen from Massachusetts and Pennsylvania. A Congressman from New York City, as a matter of reference for the State Department, had some of the precedents in the case inserted in the Congressional Record for February 5, 1935. In the meantime, Senator Borah had introduced his resolution in the Senate calling for a full inquiry, especially with respect to the violation of American rights in Mexico.

Prior to the publication of Archbishop Curley's letter in the *Washington Post*, it had been announced in the *New York Times* and through the Associated Press that Secretary of State Hull had written a letter to Key Pittman, Chairman of the Senate Foreign Relations committee, explaining his reasons for opposing the Borah resolution and the Mexican inquiry. When efforts were made to secure the text of Mr. Hull's letter these efforts met with frustration. After some days of silence and doubt Senator Pittman denied that he had received a letter on the subject, while Secretary Hull refused either to confirm or deny the report which had been carried in a widely published Associated Press bulletin.

At any rate, it is certain that evidence will be presented to the Senate Foreign Relations committee sufficient to make out a *prima facie* case against the Mexican Governments or its agents. For example, the House committee appointed to investigate Communist and un-American activities in the United States discovered that the Mexican Consul at San Bernardino, Calif., had done his best to deter American citizens of Mexican descent from at-

tendance at religious services held on American soil. This Mexican official inserted large advertisements in the newspapers warning residents of Southern California against being present at a Mass to be held in honor of one of the religious festivals dear to the heart of Catholics of that region. According to the testimony given by the Mayor and Police Chief of San Bernardino, it was a clear case of intimidation and threats exercised by a foreign functionary with respect to the rights of individuals domiciled within the borders of the United States of America. Our State Department did its best to keep the Committee from including this fact in its report.

There is also evidence available with regard to the confiscation of property, owned by Americans, operated by Mexicans for school purposes. Within the past twelve months, American-owned ranches have been seized by Agrarians, a group which enjoys the active support of the Mexican Government. Furthermore, there have been cases where an American citizen was fined and accused of treason for having conferred an alms for a religious and charitable purpose. These are incidents that should be investigated and, in case the evidence warrants it, action should be taken to secure compensation for the injured parties.

There are many such problems and situations, some associated with and others distinct from any religious aspect. The American phase of the situation is attracting the keenest attention at the moment. In order to bring the facts into the clear light of day it may be necessary to requisition the files of the American Embassy in Mexico City. Reports of a reliable character would indicate that there are many complaints on the part of American citizens resident in Mexico which have been pigeon-holed and never referred to the Department of State in Washington. A careful search of the files of consular offices in Mexico is apt to reveal other evidence pertinent to the inquiry envisaged by the Borah resolution. When it is remembered that in a single year in the not-too-distant past 609 Americans met violent deaths in the Republic of Mexico, it will be understood why the American public has a right to know in detail what means have been taken to redress the wrongs which Americans have suffered in the last two years.

Moreover, there is an American refugee problem to be considered. The number of Mexicans who have been forced by persecution to take refuge across the American border may not be as great as it was in 1926-7-8, but the number is large enough to add to the tax burden which citizens of the border States and the nation are bearing in order to prevent starvation and want. Even local and private relief agencies in Arizona, New Mexico, California, Texas, have a right to complain on this score. The matter has assumed such proportions that it has been brought to the attention of the Arizona State Legislature. Is this not in itself a fact important enough to make Mexico a pressing American problem?

Finally, there is a wider, if not more important view of American security to be considered. Original documents of unquestionable authenticity are on hand in both



Baltimore and Washington, showing a definite link between Gen. Plutarco Elias Calles, Supreme Chief of the Mexican Revolution, and the Union of Socialist and Soviet Republics. The Soviet Union is described in these letters, written on official stationery of the Permanent Commission of the Mexican Congress and signed by the actual secretaries of that body, as "the Fatherland of the Workers of the World." It is recommended in this message, meant to be a confidential communication to all State Governors, that any offense toward Communist adherents is to be avoided, in view of important "diplomatic and com-

mercial negotiations now under way between the Mexican Government and Joseph Stalin, head of the Third International in Moscow." In another of these interesting documents it is disclosed that the sexual and socialistic educational program of the Mexican Government is a concrete, carefully planned preparation for "the Dictatorship of the Proletariat." In view of these revelations is it any exaggeration to repeat with His Excellency, the Most Rev. Francis Clement Kelley, Bishop of Oklahoma City and Tulsa, that "Bolshevism is already battering at our doors"?

## Liberal Thought and Moscow Terror

JOHN LAFARGE, S.J.

**F**OR the first time in the history of the Soviet regime what is termed liberal thought in the United States has collectively expressed doubt as to the complete idealism of the rulers of Moscow. The letter of protest against the recent mass executions in Russia sent on January 18 to Alexander A. Troyanovsky, Soviet Ambassador to the United States, in behalf of the International Committee for Political Prisoners, was signed by such well-known personages as Roger N. Baldwin, Prof. George S. Counts, of Teachers College, Columbia University; Arthur Garfield Hays, Elmer Rice, John Dewey, Eduard C. Lindeman, Sinclair Lewis, Lewis S. Gannett, John Haynes Holmes, Prof. Robert Morss Lovett of the University of Chicago; James H. Maurer, former president of the Pennsylvania Federation of Labor, and Charles Edward Russell, of Washington. Practically all of these men have been known for their frequent endorsement, in word and in writing, of the present Russian system. The mass executions that called forth the protest were 118 in number, and followed the assassination of Sergei Kirov, close associate of Joseph Stalin and Communist party leader in Leningrad. The accused were shot down without trial, and were given a blanket accusation of being "White Guardists."

Wrote the committee to Mr. Troyanovsky:

The conclusion is inescapable that the action was taken for its restraining effect on internal opposition, not because of proved offenses by the accused. Such exemplary punishment of persons themselves innocent of crime is universally condemned.

Mr. Troyanovsky invited the committee to confer with him personally, which they did on February 11 at the Soviet Consulate in New York, but according to Mr. Baldwin, chairman of the committee, the Ambassador failed to produce "facts" that would justify the killings. The most that the Ambassador could allege was given in his remarks to members of the Institute of Arts and Sciences at Columbia University on the evening of the same February 11, to the effect that plotters and terroristic activities had required such action, and that these "terroristic activities" were "encouraged and even organized in other countries."

The least decided of the liberal protesters was Waldo

Frank, who did not sign the joint letter, and still felt doubt as to his right to judge the Soviets. He sent one of his own, in which he made the point, capital from his own angle of vision:

The U. S. S. R. is the "fatherland" of all true revolutionaries, the world over. And precisely because of this it cannot be excused on the ground of political expediency from living up to its own standards. . . . Insofar as it appears even to contradict justice at home, it is harming the cause of justice abroad.

From which we get an indication that deep down in the minds of these protesters was the consciousness of the illogicality of a position that would condemn Hitler vociferously for his "blood purge" yet would pass over serenely a parallel instance under another dictatorship, and the equal illogicality of claiming high idealism for such a regime. Oswald Garrison Villard, who stirred up a hornet's nest for himself by his editorials in the *Nation* for December 26 and January 3, sharply draws both of these inferences:

As I said before, the end never justifies the means, and no good social order can be established by bloodshed. But in Moscow and Berlin the despots insist that their way of life is so precious, their aims so ideal, that they are warranted in blotting out the lives of any who oppose them, or who are believed to oppose them. How does my correspondent know that these 125 dead Russian men and women are "dastards"? Has she seen the evidence? Has she heard from their friends? Not a bit of it. She has merely accepted the statement of a prostituted Russian government press, which does not differ in the slightest degree in its subservience and degradation from that of Hitler. She doubtless would not believe one official word that comes out of Germany as to the motives or actions of those whom Hitler put to death. I see no reason why I should believe *Pravda* or *Izvestia* any more than I believe the *Tageblatt* or the *Frankfurter Zeitung*. I know that they could not tell the truth if they wanted to do so. . . .

If American Liberals had remained silent about these Russian outrages, they would have been debarred from ever speaking out against what is happening in Spain, Germany, and heaven knows how many other countries, or any miscarriage of justice in the United States. Wrong never made right, nor ever will.

The same reasoning was followed by the former ardent enthusiast for the Soviet cause, the Rev. John Haynes Holmes, in his sermon at the New York Town Hall on February 11:

I cannot speak for other liberals, but for myself I must say

that I am unwilling to condemn ghastly horrors in Nazi Germany, and denounce dreadful crimes in my own country, and then remain silent when I see these same horrors and crimes, or even worse, being perpetrated in Russia.

Like Waldo Frank, Dr. Holmes realized that it was a fatal strategy on Russia's part, in her attempt to win the world's good will. But is it merely a single misstep, to be deplored—from the Russian standpoint—because otherwise all looks favorable to her? Or is it a symptom of a deeper weakness in the Soviet system, of which the outside world is becoming gradually conscious?

The Ambassador's words at Columbia University merely confirmed the impression derived by anyone who dipped into the torrents of fear-inspired abuse that was spread upon the pages of *Izvestiya* and *Pravda* for weeks following the assassination: that mass executions are just one part of the method adopted by the Soviet regime for throwing the blame on others for any weakness or failure in their plans.

How this is accomplished is brought out by Prof. V. V. Tchernavin in his work, published in translation and reviewed in last week's issue of *AMERICA*, entitled "I Speak for the Silent," in which he describes, from his own experience, conditions in the labor camps of the GPU in northern Russia.

Drastic as are the professor's descriptions of the horrors endured in these camps, the vermin, the filth, the pressure brought to bear to induce "confessions," the deceptions practised upon the prisoners expecting release, etc., more significant are his revelations concerning the labor camps as a commercial enterprise. Soviet sympathizers may counter by asking what credence, in turn, is to be attached to Professor Tchernavin's own words? Naturally no categorical answer can be given to this question. As a lone individual, the most he can do is to inspire a very serious doubt, not to claim an invincible credibility. Nevertheless, even the most captious must admit that he is capable of inspiring such a doubt as to the wisdom or humanity of the present regime, since, in the first place, Tchernavin was himself a thorough "liberal," devoted to the constructive aims of the Soviet plan. Again, wherever it is possible to parallel his descriptions of actual conditions, they tally with those of other competent witnesses.

Particularly striking is this concordance in his account of work in the winter woods as taken orally from the lips of an older peasant (page 254), with that of other victims, who like this peasant were forced to work waist, or even chest-deep while starving in the snow, until they dropped unconscious or dead.

Parallel to Tchernavin's tale is that of another witness, a Russian woman whose account is reproduced in the latest issue (Vol. XIV, No. 3) of the *Christian East* (Anglican) as to the questionings, filth, starvation, brutality to women, etc. Parallel, too, is that of a witness with whom Father Toomey and I have personally conversed by the hour, that living confessor of Christ, Bishop Matulionis, who lived through the same Solovietzky horrors as did Professor Tchernavin. What the Bishop told will be related by Father Toomey in another

issue of this Review. Let me note, too, that the Professor's story checks in a great many other details with what has leaked out through the American press to the outer world: the two young enterprising heads of the GPU business concern; the terrific torture of the Jewish prisoners in the drive to obtain from them all foreign currency; the immense deportations from the North Caucasus and the Ukraine, and so on.

Particularly significant in Professor Tchernavin's story is the light that it throws upon the GPU in relation to that "planned economy" of the Soviet State which has attracted liberal thought in this country.

The industrial enterprises of the GPU are growing from year to year and becoming a factor of decisive importance in the general economic activity of the U. S. S. R. The concentration camps, therefore, are actually enormous enterprises operating in the same field with "free" Soviet State institutions. . . . In many cases the scale of the work carried on by the GPU is larger than that of the corresponding Soviet institutions; it is quite probable, for instance, that the GPU lumber operations exceed those of free lumber "trusts." Communication construction has almost entirely passed into the hands of the GPU, and entire camps with hundreds of thousands of slaves are engaged in these works—the White Sea-Baltic Canal, the Moscow-Volga Rivers Canal, the Sirran and Koungour railroads, and the gigantic Bamlag, Baikal-Amour railroad development.

How is it possible, under the system of planned economy, to run such an industrial organization paralleling the State industry? The answer is simple:

The point is that the GPU in the U. S. S. R. is not simply a State institution, it is actually a state within a state. The GPU has its own troops, its own navy, millions of its own subjects (the prisoners in camps), its own territory where Soviet authority and laws do not function. The GPU issues its own currency, forbids its subjects to use Soviet currency and does not accept it at its stores. The GPU proclaims its own laws for its subjects, has its own jurisdiction and prisons. It is not surprising, therefore, that it maintains its own industry, parallel to Soviet industry.

Significant, too, are the "unique features" which differentiate the GPU from the Soviet industry. They may be summarized:

1. All work is carried on by hand; "not a single building of real capital type is erected, all service buildings are constructed as cheaply as possible." This is in sharp contrast to the spectacular Soviet construction and mechanization that provides pictures for the Sunday supplements of our American press. Why this difference? Because the camps have unlimited slave labor. "This personnel is actually the invested capital of the GPU enterprises; it takes the place of expensive equipment and machinery."
2. There are no "labor costs." Pay is in GPU scrip, for what you can get with it.
3. "The GPU trademark guarantees an assured home market for its goods—a Soviet purchaser never refuses goods offered him by this 'firm,' which are sold in open violation of trade regulations of the Soviet Government."
4. "Widely developed graft is another distinctive feature of all GPU enterprises." There is an elaborate system of presents in kind to all the higher-ups. There is also, of course, a complete system of espionage (ISO), of military guard (VOHR), and of mind-forming depart-



ment, the KVO, or Cultural Educational Department."

And if anything breaks down, all that is needed is to shoot the experts, and blame it on sabotage.

I am optimistic, or try to be optimistic, for our American Liberals. I believe that there are enough honest and genuinely humane-minded men among them to face without unflinching the inescapable conclusion, slowly being borne in upon them, that a stand for human rights *cannot* be reconciled with the existence of the most elaborate system of profit-making slavery, of organized exploitation, that the world has ever seen.

## Bless and Alas the Radio

NORBERT ENGELS

THE door to my study was open. I was sitting down to grade two imposing stacks of term papers. The radio was going in the next room. I looked at the papers, hoping that their material value would be in proportion to their physical appearance. I opened the first of them:

"The influence of Christianity upon Anglo-Saxon poetry was such as to. . ."

Then:

"Station ABC broadcasting the program of . . . three hours of concert music . . . first, 'Sextet from Lucia' . . ."

Back again:

"The influence of Christianity. . ."

Oh, what a tenor! I'll wait for this one number, then go back to the papers. . . The tenor sang, and with what solid resonance and flow only a really great singer can pour forth. No mechanics, no obvious technique, only that rise and fall and pause and movement of melody. Then the female voices, back and forth; and suddenly that great *mélange*, that chaos, that uncertainty, out of which evolved, as rhythmic porpoises emerging from the sea, a wonderful peace, a calm, a definite order; one chord, then harmony sustained like a bird that has gathered his flight and soars forth upon the winds.

I lay back to contemplate the man who had done this thing. Gaetano Donizetti, a hundred years ago, must have thumped his chest and thrown down his quill, and paced up and down the room a few times, murmuring to himself, "I have done it. I have done it." Certainly he must have known that it was good. And I began to wonder at these great men, at their emotions at the time they affixed the last chord or period to a piece of music or literature, wonder if they realized their genius, and how the world, generations later, would marvel at it.

The name of Shakespeare presented itself automatically in front of this line of thought. Here was a young fellow who, after he had written a couple of narrative poems and a few sonnets, before he had written the many bad lines of dramatic poetry and the many sublime that were to follow, had the colossal audacity to say in reference to his own work:

So long as men can breathe, or eyes can see,  
So long lives this, and this gives life to thee.

How true was his prophecy is needless to say. Does anyone possess the right to praise his own work? Is that not a right reserved for critics and publishers, and for people who live many years later? There is an accepted dictum among creative people that he who can criticize his own work is fortunate indeed, but the unexpressed idea is surely included: one who can criticize destructively. Why, then, by the same token, has not that person the right to say what is good about his work, if he is admired for candidly admitting what is bad? The trouble is that when someone criticizes himself he is called honest, and when he compliments himself he is called conceited. How beautiful conceit, when it is well-founded!

But, Donizetti?

The announcer was saying, as I turned back to the term papers:

Now, ladies and gentlemen, here is the announcement you've all been waiting for. Next Saturday there will be a fashion parade at our beautiful emporium, with real mannequins displaying real goods. Don't fail to take advantage of. . .

Foey! Same old stuff. Why can't they keep on with the music! One or two announcements might be acceptable, but this constant chattering . . . spoils the good taste the program has stimulated. . .

"The influence of Christianity. . ."

I called hastily for someone to turn the blamed thing off. But being, like most men teachers, a fellow who can command that attention in his classroom that he fails to elicit in his home, I was soon forced to the expedient of turning it off myself. Then came the papers. One by one they gave evidence of their knowledge or ignorance, one by one they pleaded mutely the cause of their author, one by one they were graded and entered in the thin red book.

Suddenly an announcement again . . . someone had come in unheard and turned the radio on again. . .

"Anitra's Dance, from Peer Gynt, by Grieg. . ."

Well, if it were to be that, the papers could wait again. "Anitra's Dance"! How often had I played it, poorly as a high school boy in the school band can, better as a member of the City Symphony Orchestra. I had heard it, too, on the phonograph, and many other times on the radio. I had an especial fondness for it. Here it was. The broken pizzicato rhythm. Oh! How can they play it so smoothly? No! Stop! It must not be smooth! It must be wild and savage and mountainous, stark! It must be as irregular as emotion! It must be free, unguided! Who can the director be?

And then, in my thoughts, I saw another director enter. He waved his arms wildly; he cried for them to stop. "Like this," he said, "like the roughness of rocks that hurt her feet; like twigs that are broken; like a shore strewn with planks and logs and rocks. Don't play the notes, please, as they are written. They are only for a guide. Play them as though you could see her dancing, twirling, stepping among many obstacles. Now!"

But by this time the first movement had stopped and the second had begun. The violins began to sing in harmony. They were the direct invention of God! I have always loved the flow (that is the only word) of stringed

instruments. The string quartet, most beautiful of all forms of composition, requiring the greatest delicacy of composition and execution! But in the midst of other ensemble, too, the strings are the voice of music. Do you know the Danube Waltzes? Yes? Then you, too, know the flow of strings. How coarse the brass sounds, and how futile the wood winds in comparison to the flow of violins, especially in unison, but even in harmony. They are the breathing of music, the others are the pulse. They are the singing, the rest are the rhythmic accompaniment. They are the leaves and flowers, the others are the stems and trunk. When one hears a cornet solo with variations one marvels at the performer; when one hears violins in unison one thinks of the spirit who inspired such heavenly conceit.

But there now is the ending. Anitra's dance is finished once more. How often has she danced it. How often must she dance again. How tired she must be. Does she steal away, to guard her body with a heavy cloak? Here! Here! What is that dancer doing on the stage? How frightful she has been! No reality! Only obedience to written notes and bellowed directions. Could she not *feel* the dance? Is she a robot, performing ec-

centric twists and curves according to her teachers? Is that the extent of art? Any art? Is it simply to obey? Keep time? Send her away!

That announcer again:

Now, ladies and gentlemen, I am sure you have enjoyed the beautiful rendition of these gems of music. If you want to equally enjoy the gems of modern clothing and clothes designing. . . .

Oh! Oh! OH! Send him away, too. Blasphemer! Simonist!

And now begins the theme song, softly, subtly, preparing the bed on which the announcer's voice is soon again to lie:

Drink to me only with thine eyes  
And I will pledge with mine;  
But leave a kiss within the cup  
And I'll not look for wine.

Ben Jonson! With his feet in a tub of hot water, all in a cold sweat from his gorging with food and drenching with wine, wrapped in a dirty blanket. Writing such heavenly song. The filthy angel!

"Ladies and gentlemen, you have been listening to. . ."

I hurry to turn him off. I have been listening to heaven and to hell.

## Sociology

# The Case of the Lawyer

REX STEWART

SOMETIMES I wonder if I am the only attorney in the country not making money—not even a living. Of course I know I'm not. The law was once a profession into which a young man could enter and make a fair living, providing he established a reputation for fair dealing, together with a reasonable knowledge of the law. But things have changed considerably in the past few years.

In considering conditions prevalent among the legal profession, I must admit there are many large and well-known legal firms making money. Some of these have not felt the depression, if their monetary intake is considered. They are either coasting along on retainer fees paid them by financially responsible enterprises, or have some political tie-up which assures them their fees before they start. These firms have, no doubt, benefited by the depression. Lower office rent, lower clerk hire, have added to their general incomes. It is the attorney in the small town, or the lone and not too well-known practitioner in the large city, who has suffered.

Because attorneys make much of their income through the troubles of their clients, hard times have always been said to be good times for lawyers. But it has not worked out that way during the present, or recent, depression.

Mortgage moratoriums passed by many State legislatures, with the concomitant law withdrawing the right of deficiency judgments, and forcing the mortgagee to look to the security hypothecated if he wishes to foreclose,

or if he sought to waive his mortgage rights, and attach other property of the debtor to satisfy the obligation, are good laws for those who hold hypothecated property. But they do not bring business to the attorney. Most any general practitioner's practice is the collection of debts, hypothecated and unsecured. Foreclosure of mortgages was, therefore, one source of revenue every attorney was anxious to establish. His most valuable personal contacts were with persons who had money to invest, or had invested it, in realty mortgages. He was sure of getting his fee, either on the barrel head before the case was filed, or, if the client did not have the ready cash, at the time of the forced sale of the property.

But now, in States where the mortgage moratoriums have become the law only a comparative few mortgage foreclosures are filed. These are cases where the property has been mortgaged subsequent to the passage of the law, or where the mortgagor has been unable to keep up current interest and taxes since the law went into effect. Even these cases are few.

Lawyers in small and growing communities before the depression could look upon the transfer of real estate, and the drawing of building contracts, as another source of income through which they could meet their overhead. But since establishment of the Federal Home Owners' Loan Corporation there is little of this work to do, even where there is a shortage of houses.

I live in what once was one of the fastest growing



communities of the United States. In the ten years I have lived there it has made wonderful strides in civic improvement, street paving and sewerage installation. The population of the county has increased twenty-five per cent and the little city where I live almost fifty per cent. This winter there was a greater influx of health seekers and tourists than ever before. Yet, there is very little building going on.

"Why is it," I asked several real-estate men, "there is not more building going on? You know of this house shortage. Why don't you build more houses?"

"There is no mortgage money," they all answered. "Once loans were made on character, or on a man's ability to pay. Now the Government has entered the loan business, and practically forced private lenders to look to security only for repayment." Away goes more business from the attorney's office.

It is perhaps trite to say the greatest harm the depression has done in this country is the corruption of the morale of what is known as the middle class. No one realizes the truth of this statement more than the small-town lawyer. I don't suppose there is an attorney with a year's practice behind him who has not had some client come to him and ask if he couldn't transfer his, the client's, automobile to his minor son in order to keep the client's creditors from attaching it. Debtors who were the soul of honor in 1929 with regard to prompt payment of bills, have taken measures to protect the little they have left. Money earned is placed in postal savings to avoid garnishment; homestead exemptions are declared on small real property equities; personal property not exempt from execution is carried in the name of some more prosperous friend or relative.

The small-town lawyer can hope for little remuneration in criminal practice. In towns of 40,000 or under, few criminals have money to spend for defense. Crimes consist of felonies of lesser nature. The perpetrators are usually amateurs as easily traced as a herd of sheep across a clover patch.

Damage suits between employe and employer were once a phase of law practice which promised ample remuneration for the lawyer who cared to take them. But workmen's compensation laws have touched this branch of the law with such effect that it is a rare occurrence when a suit is filed against an employer.

Damage suits resulting from automobile collisions or negligence of drivers toward pedestrians are being handled through professional adjusters representing insurance companies. Their sole object is to contact the injured party as quickly as possible and force a settlement for the least possible amount without regard as to whether or not it is equitable with the injury.

Most accusations against lawyers for ambulance chasing are due to these professional adjusters. Of course, I realize that ambulance chasing has developed into a pernicious practice in the large cities, but this article is not dealing with big city affairs. The professional adjuster resents any lawyer interfering in a case which he is trying to settle. It usually breaks up the party, and a

law suit results. But the lawyer who does so thrust himself into the scene, either through his own efforts or at the request of the injured person, is a shyster, or ambulance chaser, to that adjuster from then on.

Another phase of the law which was once very well paid was the handling of estates. It has long been the custom of attorneys to base their fees in such cases upon the value of the deceased's estate. But values have shrunk, and the estates of seemingly wealthy persons have sometimes been completely wiped out. Banks and trust companies have cut into this class of business to a greater extent than lawyers themselves realize. For in spite of the fact that many supreme courts have ruled against banks advertising their willingness to act as executors or administrators, the practice has been started. Such business which banks do pick up are given to their attorneys, and seldom has the outside attorney a chance.

Take a man's profession away from him and there is little else he can do, unless he has had previous training in other lines. Out of 200 lawyers in my town, barely a dozen are making money. Some of the rest are ex-service men drawing compensation; others have incomes from other sources. Had they been forced to depend on their law practice alone many would have given up long ago.

Year after year thousands of youngsters are graduated from law schools with no idea where they will get a job, or if not a job, where they will practise. Ten thousand were admitted to practice last year for whom there were no vacancies caused by death or retirement. What is to be done with those recently graduated young men and their education and trained minds? Are we to continue educating men for professions, and then without giving them a chance, make them ditch diggers?

Overcrowding of the legal profession is responsible for many of the evils in it. A man would rather take a chance at being unethical than of starving, or letting his family go hungry. He will take a long chance rather than pocket his pride and seek other employment. He does not like to be looked upon as a failure in a profession for which he has spent years of study and much money.

With lawyers at every populated corner of this country, it is incongruous for the average person to say he cannot get justice in the courts of the State or Federal Governments. Is it because there is an over-production of lawyers? I sometimes wonder.

#### RESURRECTION

One day cold earth will lie between us  
Our hearts beneath the swelling seeds  
Will rest in stillness.

You who now move my lips to song  
Will yield your beauty to the ground  
Quiet and sorrowless.

I will be silent then, under the grass,  
My eyes unlovely, seeing you no more,  
You my loveliness.

So must we lie for centuries of death,  
Till love descending brings us life again,  
Eternal, fearless.

FRANCES FRIESEKE.

## Education

### A New School Program

EDWARD WURTZBACH

THE teacher's convention was to last three days. Of course the teachers of the city and county of Monroe were accustomed to hold the convention annually—but this year, like everything else, it was going to be different. Since George Nesbit had been elected Mayor every department of city government had been shaken up or down or roundabout in some manner, so it was not without apprehension that the worthy members of the school board looked to the first of the three days. His Honor the Mayor was to preside.

Every teacher, assistant principal, principal, and member of the school board was packed into the auditorium of the South End High School that afternoon. There was something tense in the atmosphere. It seemed as though every person in the audience waited for something terrible to happen—and that was not all. Not only the public schools were represented. Toward the rear of the hall black hoods of nuns could be seen, and in the very last row sat a number of priests.

The fact that Mayor Nesbit was late did not help matters. All sorts of ugly rumors began to be whispered about. He was *so* radical! Perhaps he had fired the lot of them and was so busy signing discharge papers that he could not possibly arrive for another hour. And he acted *so* swiftly! Not one person in civilian garb was certain in his own mind that there would be a school left standing in the entire city by the time the Convention was over.

A sort of numb, fearful silence settled over them as a short stocky man entered the hall and took the platform. Following him were three grim individuals carrying bulging briefcases and looking for all the world like so many mourners. Nesbit surveyed the assemblage with his customary now-you're-in-for-it stare and banged a gavel. The meeting came to order but not to peace. The Event of the Century was on!

"In the first place," the Mayor began, "our department of education is failing in its primary purpose. I have made thorough investigations of the city's juvenile crime wave, and I find that in the past four years the number of petty thievery and general delinquency cases has increased to such a degree that I am ashamed to quote the exact figures. Furthermore, I find that an overwhelming majority of the young people who graduate from our public high schools haven't the slightest idea of any inherent debt to society. In short, my whole investigation of our public school system has been a surprise to me." He paused, apparently to take breath for what was to follow. "Mr. Finney!" he roared. The rotund president of the school board was visibly and considerably taken aback. "Y-yes, sir?"

"I said," Nesbit continued, "that I was surprised. I was. I was surprised that you and your colleagues had permitted such a state of affairs, and disappointed in you

because you were apparently not in the least disappointed in yourselves. Mr. Finney, get up on this platform and give an account of the Monroe public-school system as a whole."

Poor Mr. Finney looked as though he wished the whole two-hundred some-odd pounds of himself would vanish into thin air. But he courageously managed to huff and puff his way onto the platform. Nesbit found a chair and sat down to listen. The look on his countenance was that of a gentleman from Missouri.

As usual, Mr. Finney had planned to open his little speech with a characteristic, "I am pleased to announce that—" But today he felt a sword hanging over his head and, after a very self-conscious bow to the mayor, he began, "I respectfully submit the following report to the citizens of the city and county of Monroe. In the past scholastic year, on account of the fact that the teachers have voluntarily lessened their own salaries, we have been able to reduce the cost of average school maintenance by exactly seventeen and three-fourths per cent. In view of this. . . ."

Mr. Finney was interrupted by a thunderous pounding of Mayor Nesbit's gavel. "That is not what I want, Mr. Finney. I have those figures! I wish to know just what subjects you include in your regular curricula—and why. Proceed, Mr. Finney."

Mr. Finney stammered, hemmed, and hawed. Nevertheless, he found himself saying quite bravely, "Our course of study for the elementary schools, Mr. Mayor, might briefly be summed up by saying that it covers the three R's."

"I know that, too, Mr. Finney. Tell us about your high-school curricula."

Ah! Now Mr. Finney was in his own element. The high-school department was the object of his most special efforts. Mr. Finney's chubby face beamed. A way to escape seemed open.

"We have made vast strides in our high schools during the last four years," he began proudly. "From a mere continuation of elementary subjects, we have branched out to cover all the different vocational and educational fields. We have added foreign language courses to our curricula. We have offered vocational training, basic instruction in the various sciences and—even courses, planned by the best research men we have, in the wise use of leisure time."

Nesbit was on his feet. "Exactly. And that is one of the reasons for the mental degeneracy of Monroe's youth. When vacation comes, or when the graduates are thrown in contact with a practical world, their minds are so muddled with this conglomeration of useless nonsense and folderol that they are utterly lost. That is all, Mr. Finney."

The Mayor strode to one of his grim assistants, procured a sheaf of papers, and resumed his place behind the rostrum. "For weeks," he said, "my assistants and I have pored over your present course of studies. We have found that it is merely a replica of similar plans which are now in effect in larger cities. These cities have



found, as we have found, that an eighteen-week course in social economics or instructions in domestic science cannot assure a young man or woman of success. The present educational program is not only a waste of time and money, but certainly not what the youth of this city and county really needs."

"Therefore," he continued, "after giving much thought and attention to the matter, I have decided that a young man or woman who can read with discretion, write intelligently, and keep his or her own personal accounts, has a very good education. We shall henceforth discontinue the present variety courses in the high-school department and specialize in advanced courses in the three R's—and, of course, other *solid* courses which will prepare the student for college."

Mr. Finney had slumped over in a dead faint.

"But," Nesbit went on, "after the difficulty of equipping the child with a really practical education has been solved, how can we be assured that he is going to bear himself as he should toward his fellow man? Has anyone a suggestion?"

Here indeed was the problem. Every person in the room had long been conscious of it. But in like manner everyone had avoided it.

"Has anyone a suggestion?" the Mayor asked for the second time. For the second time everyone looked at his neighbor and his neighbor looked back. Things had come to a pretty impasse. Finally one chic young school marm raised her hand. "Yes?" said the Mayor.

She took the floor with a flourish. "I think," she said sweetly, "that the children of Monroe should be trained to meet the actual responsibilities of life." The Mayor was seen to gasp. His three assistants stared.

"How profound," he said, "and edifying. Just how would you go about training the children of Monroe for your 'actual responsibilities of life'?"

"I—I don't know, just exactly. I—," and she sat down.

It was then that a ray of hope came over the Mayor's face. His eyes had settled on a man in the last row—a man wearing the Roman collar. "There is among us," he said, "a man whose hair is gray with years of active educational work. Father Knight, will you honor us with your opinion of our present problem? And, Father, just what is life?"

There have been awful silences in this world, silences of respect, and fear, and even hate, but none of these could compare with the silence which came over the assembly when the Mayor said, "Father." Every eye was on the old man as he rose. "I did not expect, Mr. Mayor," he said simply, "to be called upon when I answered your invitation to attend this convention. But I will say that the reason your public-school children are having such a difficult time meeting life outside the school room is because the teaching of life itself is neglected. You see, my friends, life consists of knowing and serving and loving Christ."

There could be no reply; the silence which followed was more quiet than death. Mayor Nesbit dismissed the mute assembly.

## With Scrip and Staff

AS the year turns around I appreciate better the truth of the remark, one of his few ones, made by Mr. Murnane, Father Jude's sexton, to the effect that "every year contains three surprises: marriages, deaths, and Septuagesima Sunday." The swing to the purple always comes earlier than one expects it, even when, as in this year, it is decently late, and does not intrude itself into the post-Christmas atmosphere of January. With Septuagesima at hand, Lent is at the door, which is but a step to Holy Week and Easter.

This point of view, I imagine, caused Jude to remind me that time was passing, and I should furnish explanations on one or two matters that were questioned by correspondents. One of these was Julius Herman Frasch, who inquired in the Communications column of last week's AMERICA, as to what objection there might be for Anglican married converts to join one of the Oriental rites. "The Eastern Church does not demand a celibate clergy," says Mr. Frasch, "and why should the Western Church keep from her men whom she cannot use herself?"

Such a question is not new, and is deserving of more than passing attention. The Pilgrim has asked one or two persons who are familiar with this matter, and finds that the situation is somewhat as follows.

Rome will grant permission for a change of rite, West to East or East to West, for any individual where there is a valid reason. It would be perfectly conceivable, for instance, that the married Anglican convert could adopt an (note the *an*) Oriental rite if circumstances were such that Rome would judge it expedient for him to do so; and there would be no change worked thereby in existing discipline. Such a circumstance might be, for instance, that the convert wished to devote himself to apostolic work in one of the territories, or among certain peoples, where the Oriental rite is traditional. Did he, for instance, wish to consecrate himself to work in Russia or among the Russians, he might adopt the Russian rite. But if he did so, he would have to identify himself with the entire religious system included under that rite: the jurisdiction of a (united) Russian Bishop, the dress and habits of the Russian clergy, in short to become a Russian in everything except in name: indeed well even to Russify his name.

Were there just one "Eastern Church," the matter would be fairly simple. But there are many Eastern ecclesiastical bodies, who, despite all their differences, have one striking trait in common, that they are all intensely nationalistic. Rite and nationality are inextricably mixed, and to adopt any one of these rites, whether it be Greek, Russian, Syrian, Malabar, or any other, means, if you are to be accepted by them as the genuine article, that you must become nationally identified with the Eastern group as far as possible, at least in mentality, language, spiritual principles, and ordinary habits of life.

That there can be, and may be from time to time, cer-

tain Anglican converts who will be willing to submit themselves to such a complete break with their own traditions is conceivable; and so Mr. Frasc's solution will work in such individual instances. But I believe that such men will be comparatively few. Where they occur, they would set an example of great abnegation, and Mr. Frasc is probably correct in saying that such instances would exert a salutary influence in making the East better known to the West, and vice versa. To attempt another kind of solution, and transfer Eastern customs and privileges to the West, is not feasible, from the standpoint of the Holy See, since no Western tradition sanctions such a course.

FROM Regina, Sask., comes a request that the Pilgrim explain himself "regarding the fact that the immortality of the soul can scientifically be proved. Could you tell me . . . where to look for this scientific proof?" (See the Pilgrim for December 15, 1934.)

I had hoped somebody might ask this question, so that I might take the occasion to point out that "scientific" can be used in a twofold manner. In one sense, which is vigorously arrogated to itself by a certain type of mind, "scientific" applies only to what may be verified by the senses: measured, weighed, etc. The fatal objection to this drastic limitation of the scientific field is that even sense perceptions lack any general or theoretic meaning unless they are interpreted by some theory, some philosophy of science, which does not of itself fall within the field of sense perception. So that the scientist could only be a "scientist" by being something else.

"Scientific," in the wider sense, in which I then used it, and still use it, applies to all that can be verified by the act of the human reason, proceeding by natural processes from naturally ascertainable premises. The prime data from which such reasoning starts may be either sense perceptions or perceptions of another type, such as the introspective action of the mind. But natural reasoning, unaided by any supernatural revelation, is able to reach the conclusion thus scientifically established. Can the immortality of the soul thus be proved?

The proof for the immortality of the soul runs thus, in brief outlines: we each of us possess an immaterial, rational principle of life, which shows its immateriality by its power of self-direction and self-reflection, which claims possession of the body as its own.

Due to its immaterial character, it is indivisible and thereby indestructible, and so incapable of extinction. An immaterial being possesses no parts, and thereby is not subject to disintegration from within. "Since it has no parts, whether quantitative, since it is not extended; or essential, since it is form only and not a compound of form and matter, it is obvious it cannot have any contrary or dissociable elements within it." ("Modern Thomistic Philosophy," by R. P. Phillips, D.D., M.A., Vol. I. p. 318. Burns, Oates, and Washbourne, 1934.) Nor can any assignable reason be given for destruction from without. Empirical facts—"scientific" in the narrower sense of the word—as to human beliefs, only confirm the argument drawn from pure reason.

THE PILGRIM.

## Literature

### The Antiquity of Michael Mouse

THOMAS B. STOKES, S.J.

IT is a natural quirk in man's intellectual make-up to like to consider himself and his time original. If such is true, surely it is not a fault. But when we happen upon those currents of human ingenuity which hurry life along over rapids of humor and cataracts of hilarity, then we are treading close on history's dusty heels. Much has been said of the eternal boyishness of man and much of his everlasting enjoyment in the childish. And it is safe to conjecture, one suspects, that man's nature is such that it enjoys the incongruous. So when we speak of the vast audiences which receive with ever-deafening ovation the clownish antics of one Michael Mouse, we are not talking of some strange psychological phenomenon.

Mr. Michael Mouse is the *primo nome* of the discussion not so much for his freshness of view and his enviable youth as for his antiquity. For Monsieur is antique. He is as old as the civilization which pets him; as everlastingly fresh as the imagination that conjured him up and put him before a twentieth-century audience. The psychological aspect of the case we can set aside; it is to Michael's genealogy and history we should look. And though much might be said of the former, still the latter has its interesting side.

Mickey Mouse is old; he is antique; he is hoary; still he is youthful with vigor the search for which caused de Leon sleepless nights and fruitless years of endeavor. Of course, the actor animal which Walter Disney has made so tremendously popular the world over is not the precise object of this paper, but he is the type. I come not to eulogize Michael Mouse; he needs none. And anyhow he is not dead, nor will he ever be. I come, to misquote Antony, "not to bury Michael, but to praise him." But the same basic purpose that moved the pen of Mr. Aesop to write so prolifically of the fox and the horse and the goat (and their sundry relatives and friends) has inspired Mr. Disney to do the same with Michael. It must be obvious by this time, to some at least, that there is a very definite parallel existing between the furry scalawags of Mr. Aesop and the "wee sleekit" mouse of Mr. Disney. I do not seek the reasons which prompted either to do what either did (to flee the psychological), but we must agree that both actually created for world-wide consumption a most delectable cocktail of humor and fun. And that is already historical in the one case, and will prove to be, I trust, in the other.

Mr. Aesop died in 564 B.C., a Greek fabulist whose given name, if indeed he had one, has been long forgotten. But his fox is remembered, and his horse, and his goat; not only are the fame of these animals extant but their very deeds are still lisped by the most cherubic infant. But from 564 B.C., by the way, to our age is a distance that wearies even the mind to travel. What of the interim? Up the ramp of mossy years we may, and by



not so diligent research, glimpse a procession of animal actors in literary productions, entering into Age's Ark. Though that cavalcade be made up of the goose that laid the golden egg, the mule that was the pride of Burnell, and the countless clever canines, the elephant who first was frightened of a mouse, the spider who so ingeniously entrapped the wary fly, and the host of others who won the *aura popularis*, we see Reynard the Fox. Reynard of the clever ways, who out-thought every opponent, who tricked the wiliest, who plotted against the most cunning, he it is who is in the vanguard. The beasts of LaFontaine are counted in that host, but always Reynard. In fact, Reynard was LaFontaine's pet, for it is said the Frenchman made him a "parlor friend."

Dan Chaucer's fowls are there: Pertelote whose sagacity and knowledge of the ancients, not to mention her homeopathic wisdom, was comparable only to the aphoristic dicta of the Clerke of Oxenford, and her spouse, Chauntecleer, who almost fell a victim to the schemes of the Fox.

Reynard was used by the writers of almost every age. Chaucer selected him as one of his personae dramatis of the "Tales." So prevalent had been the propensity of writers to speak of the cunning of Reynard and to fashion him after the cut of man that by that time when Geoffrey Chaucer made sweeter his native tongue, an entire cycle of Reynard epics had come into being. Spenser used him in his politico-satiric "Mother Hubbard's Tale." In the May eclogue of the "Shepherd's Calendar" the incredulous "Kid" was saved from the enticing lures of Reynard by the astuteness of his mother. Indeed, Reynard has always been a glorified Jonathan Wild, clever, irritating, yet attractive. Never was he killed; never outwitted. Defeated, but by some mischance, yes; overcome by superior intelligence or by death, never.

Has Mickey, ever? I cannot, try as I may, recollect a single instance in which the lovable rodent suffered a different fate. He is pummeled by appalling wolves; he is set upon by horrible bear bandits, whose dental display resemble harvest machines; he is made captive by sly, feline wiles, but he is always the ultimate victor. We are relieved when Michael promenades in pompous parade before the admiring eyes of demure mousettes, or is it mousees? The analogy is there, though the circumstances vary. Even Edmund Spenser could not bring himself in the sixth book of "The Faerie Queen" to slay the Blatant Beast, which after all was a throwback of the beast epics. He was content to tie the miserable creature securely. We are reminded of Villon when we read of the escapades of Reynard or watch the affairs of Michael; we think, perforce, of all the historical rogue-heroes. And with that strange perversity of nature we are all elated when we see the law defeated and outwitted.

Not only have the furry creatures been glorified in our human entertaining, but their feathered relations have come in for their share of renown. I have already referred to Pertelote as one of Chaucer's prima donnas. Not content with a singular incident and, I suspect, to rectify an egregious oversight (though Chauntecleer misinter-

preted *mulier est confusio hominis*) the father of English poetry composed his "Parlement of Fowles," at which assemblage wisdom worthy of Solomon himself was displayed.

We in the twentieth century despite our sophistication gaze in fearful expectancy at the Vultures of War, while we scan with moistened eye the frail corse of the slain Dove of Peace. Animals and birds! Mr. Michael Mouse not infrequently is saved by a flight of well-trained cranes who appear like *dei ex machina* to rescue him from a dreaded end. But we cannot suffer even the loopings and zoomings of the cranes to pass without calling to mind the ancient tale of the war of the pigmies. How bound in we are, how inextricably marooned in the morass of historical cross-reference! How true the "nothing-new-under-the-sun" axiom of the ancient Greek philosopher!

It is conjecturally true that labyrinths lead eventually to some end, even though that end be found within the twisting tendrils of the endless passage itself. And so we come hard against our starting point. Reynard and Michael! The call of the chase is strong and off we go once more, down and around, through the tortuous windings of the passageway. Mr. Aesop was a moralist, we might say. He taught mankind many useful lessons. He cautioned us, for example, that one should always look before one leaps; that one should never be greedy. His was a moralizing age, I take it, else he might not have been able to dispose of his papyri with such astonishing ease. Reynard always told a moral. Reynard, one might say, antedated the moralities of the Middle Ages. Certainly here in America Reynard and Mr. Aesop antedated Michael Mouse and Mr. Disney. And Michael, too, tells a moral. He warns us against the vanities of ephemeral things. He preaches to us the profound simplicity of life. He exhorts us to consider the utter uselessness of worry.

Into the teasing future we cast a quizzical eye. Michael and Reynard! Will his historical background be the project of some probing literary specialist? "The Influence of Michael the Mouse on Contemporary Thought"—already one can imagine the depths of some post-graduate appraisal. Unlike his Cousin Reynard, thank heaven, Michael is still a stranger to satire. Not yet has he been given to criticism. Could it be, though, that we have been deceived? Could it be that he has been the instrument of social physis, of political unguent? I refuse to believe that he has been the bearer of a religious firebrand.

And still we have them. Reynard and Michael! Hero and rascal, mountebank and philosopher, sage and jester, he leads the world. But always behind him is the shadow of Reynard! For Reynard led the world once. Our approval of Mr. Michael or Monsieur or Herr cannot be so strange, for Aristotle once said "that is the sort of thing we want." And do we know that he was not speaking of Mr. Aesop? "That is the sort of thing we want."

And so say we all.

## A Review of Current Books

### G. K. C.'s Bugaboos

*AVOWALS AND DENIALS.* By G. K. Chesterton. Dodd, Mead and Company. \$2.50. Published February 6.

TIME cannot wither nor custom stale the infinite variety of G. K. C. It would be banal for the reviewer to proclaim at this date that *Avowals and Denials* abounds in deep wisdom, keen wit, and kindly but sharp satire. Chesterton is a better Erasmus, minus the neurasthenic recklessness of that great mind; he is a twentieth-century Johnson with the gift of Faith.

The field covered is too wide for detailed review. From nudism to free verse, from Hitler to Wordsworth, G. K. leaps with nimble pen. The reviewer can only note a few striking passages. Essay 18 is a brilliant review of Winston Churchill's *Marlborough*. Chesterton contrasts the often blundering but gentlemanly Stuarts with the beatific vision of the divine Dutchman, William III. The glorious revolution of 1688 was in reality the triumph of an oligarchy of wealthy landowners and bankers over a dynasty which stood, all in all, for the masses. This was that triumph of democracy which Whig history glorifies. Those Catholic scholars who display a nervous anxiety to vindicate the triumph of bigotry and oligarchy in 1688 should peruse *Avowal and Denial*, No. 18.

In Essay 35, "The Great Relapse," Chesterton discusses post-bellum psychology in England. "Peace must not be useful merely as an emetic, but as an ethical diet. . . . For six years we abused our enemies, now we abuse our allies." G. K. C. notes that many who were fanatically anti-German in 1918, who demanded a noose for the Kaiser, who stopped their ears at the harmonies of *Lohengrin*, now blame all international troubles upon the malignant French. Chesterton derides the cheap patriotic history which is at the root of this chronic and savage xenophobia.

The obscurity of this reviewer will shield him from the fate of "the Don, who dared attack my Chesterton." Hence he ventures to dissent from some of G. K.'s dicta. Chesterton writes: "There were (in 1904) two forces in the world threatening its peace, because of their externality to the ethics of Christendom, and these were Prussia and Japan. . . . I am not likely to modify this view now."

So G. K. C. has his villain nations. The reviewer cannot take so simple a view of the international cockpit. To make brown paganism or yellow duplicity the sole causes of international anarchy is simply nationalistic myopia. The best aids to Hitler's rise to power were French chauvinists. Hitler is not merely fifty-per-cent clown plus fifty-per-cent villain. He is the mouthpiece and the organ of national desperation. Even yet a real rapprochement between France and Germany is not hopeless. On it alone can a secure basis for European peace be erected. As to Japan, this reviewer has expressed his views elsewhere. He has no stomach to fight for the open door, to plunge into Armageddon to secure three per cent of our foreign trade. Just as Germany and France can get together, so Uncle Sam and Japan can get together. But this can only be secured by a campaign of education against nationalistic demagoguery. Those who wish to use Uncle Sam as a buffer against Japan, in order to pull British and Soviet chestnuts out of the Chinese cauldron, should state their views clearly, before we arm to make Asia safe for democracy.

One word more. G. K. C. derides facts and pacifists. Doubtless by pacifism he means the sloppy and crackpot brand. But his unguarded satire is liable to misconstruction. It is eagerly quoted by militarists and their dupes. Many American readers of G. K. Chesterton do not realize that on September 13, 1934, he denounced the traffic in armaments as "international capitalism in its worst aspect," and declared the Nye Investigation "a blow at the heart of a power which sows corruption, which deceives

the common people by the propaganda of a brazen press, while all the time it is laying upon the back of nations a debt which cannot be worked off even by a general massacre." Those who have cast into this reviewer's teeth Chesterton's satire upon pacifists should read his leader in *G. K.'s Weekly*.

The reviewer admires Chesterton so deeply that he heartily deplores some of his unguarded dicta. They supply a handle to those who desire to make either Prussia or Japan or both sole causes of international danger. Nineteen-fourteen came as a result of hyper-nationalism in all the Powers. It will return again if the international anarchy be not supplanted by an effective and collective system of security, arbitration, and adjustment.

LAURENCE K. PATTERSON.

### Soldier at Lepanto

*A MAN CALLED CERVANTES.* By Bruno Frank. The Viking Press. \$2.50. Published March 1.

LITTLE is known of Cervantes beyond what Carlyle says of him in a short paragraph. A certain strong man fought stoutly at Lepanto, worked stoutly as an Algerian slave; with stout cheerfulness endured famine and nakedness and the world's ingratitude; and sitting in jail, wrote our joyfulest, and all but our deepest, modern book, and named it *Don Quixote*.

Bruno Frank has tried to set these few facts against the tangled tapestry of sixteenth-century Europe and evoke the immortal hero of Lepanto. Partly Mr. Frank succeeds in recreating the atmosphere. He succeeds better in painting Algerian life than Christian life. His portraits of Don Juan of Austria, of Philip of Spain, and of Cervantes himself do not ring true to the Catholic background. Mr. Frank, in spite of his university degrees, is what Denifle called mad Martin Luther—*ein Halbwisser*. He half knows Catholicism, half knows history, half knows philosophy and half knows theology. He is a capital example of what Belloc never tires of writing about—the cleavage in Christendom since the sixteenth century and the consequent ignorance of things Catholic by even the most learned of the North Germans and the English.

What for instance are we to make of this:

Religious faith, even the austere, was not enough for this Teresa and her followers. They thought with insane fervor to enforce miracles like those of the early Church. All the barriers set up by reason and a temperate attitude towards life must be done away with. Solitude, flagellation—these alone would open the gates of heaven. Endless unity with God was the goal.

Such a caricature of the great St. Teresa of Avila could only come from one whose ignorance of things Catholic is appalling.

Besides misconceiving characters in the general background the author misconceives the whole background of sixteenth-century Spain. According to his picture the peasant was utterly ground down and submerged. The picture is not true. It is true of England, but Mr. Frank's "official" North German textbooks never enlightened him about the degradation of the English proceeding as a direct consequence of the looting of the Church lands by the "Rebellion of the Rich."

Another chapter tells the story of the defeat of the Armada. How ludicrous is this sentence: "In full consciousness of the combat as a struggle for civil and religious liberty, under daring and skilful command, it [the English fleet] struck at the fighting power of the ancient faith and reduced it to ruins." Historians tell us that many Catholics served in the English fleet. It had nothing to do with civil or religious liberty for the reason that precious little of either commodity existed in Elizabethan England with its hangings, drawings, and quarterings for Catholics and its savage penalties for the peasant—whose masters were no longer the monks, but newly enriched monastery stealers.

Another hoary legend Mr. Frank clings to is that the defeat of the Armada wrecked Spanish power. "All was over with the sea power of Spain forever, and with the Catholic hegemony of the world."

ALFRED G. BRICKEL.



## Manhattan's Acres

*THE GOLDEN EARTH.* By Arthur Pound. The Macmillan Company. \$3.50. Published February 13.

FROM a land value in 1626 of \$24 in trade goods to about \$10,000,000,000 today—that is Manhattan Island in this city of New York. Today, Manhattan's acres are estimated to be worth \$300,000,000 per square mile for taxation purposes, and Mr. Pound has set himself to trace this tremendous growth and the reasons for it. The structural development during these three centuries has been "bark huts, frame houses, brick stores and buildings, stone stores, marble palaces, steel-and-stone structures." But one thing has been constant in the rise from "a little Dutch walled town hugging the south end of the island to an octopus city ever reaching outward its subway and railroad tentacles," all those who walked Manhattan's golden earth contributed to its enormous worth.

The early real-estate sales, coupled with today's values, provide striking contrasts. The land now occupied by J. P. Morgan & Co. at Broad and Wall Streets sold in 1700 for \$407, in 1789 for three times that amount; in 1816 for \$11,300, in 1832 for \$17,750. And now?

The author devotes chapters to the growth of some of the main thoroughfares—Wall Street, Broadway, Fifth Avenue, the swank 'fifties. Wall Street, during the transition, contained "everything from trash to dignity, fine residences going to seed, upstart businesses rising fast, schools, newspaper offices, stores, coffee houses, taverns, the Post Office, and the City Hall. But gradually the street became dignified and took on its modern reputation as the center of American finance." Broadway—once an Indian path and Dutch country lane—now connotes the "bright-light" side of the city—but it has a mile of trade for every block of entertainment; much of it is as dead at night as a by-street in Jersey.

As the city spread to the upper end of Manhattan, transportation problems arose. Horse cars were followed by cable cars, these by underground electric trolleys, and now we have motor buses. The elevated railways in 1888 made transportation history. But the subway gave the greatest impetus to real-estate prices. Queens, between 1905 and 1929, gained 1,000 per cent in land value, while the city gained about 160 per cent. The subways made possible tremendous concentration of population for working purposes in certain areas; but it also spread population for residence purposes more broadly on the outer circles of the city.

The recent strike of elevator operators has given special point to Mr. Pound's statement that "the great landed fortunes of New York owe almost as much to the skyscraper and the elevator as they do to population pressure. . . . Inventors in these two fields have contributed more than landowners to the present value of Manhattan's golden earth." The narrow island stopped builders from spreading out; of necessity they built up. The first passenger elevator ever built was in the Fifth Avenue Hotel, opened in 1859. Its inventor named it a "vertical screw railway," and many people came to New York hotels to ride up and down in the elevators.

Chapters are devoted to "those weird Wendels," the Astors, Trinity, Columbia University, Sailors' Snug Harbor, and other land owners, as well as to recent building speculators, the Chanins, Lefcourt, Mandel, and others.

Interesting bits of information: in 1934 there were ninety-five skyscrapers in Manhattan of thirty stories or more. One building carries an average of 96,000 persons in its elevators every working day; 125,000 persons pass daily through its doors. In 1925, the Jewish population represented over 28 per cent of that of Manhattan, 22 per cent of the Bronx, 45 per cent of Brooklyn. In 1930 there were 327,000 Negroes in New York City; 224,000 of them in Manhattan, almost all of these north of Ninetieth Street. Building permits dropped from \$562,000,000 in 1929 to \$20,000,000 in 1932; the number of foreclosures almost tripled in that time.

*The Golden Earth* is an absorbing, often lively, recounting of Manhattan's land-wealth development. Its value is enhanced by more than thirty illustrations of old New York, taken from engravings of Samuel Hollyer.

FLOYD ANDERSON.

## The Father of Oregon

*THE WHITE-HEADED EAGLE.* By Richard G. Montgomery. The Macmillan Company. \$3.50.

OF all the towering personalities of the early West Dr. John McLoughlin stands out as the most remarkable—unique in his own right. His status in history has long since been established by patient research and he has been fittingly styled "The Father of Oregon." The present work is a well-rounded study of the man and attempts to etch his rich personality and picturesque character against the already familiar western scene. The method of the author has been to present facts in their plain simplicity without embellishment or bias. His reliance has been placed entirely on the attractiveness of straightforward diction and the dramatic interest of his story. Mr. Montgomery has done a faithful biography and thrown an even illumination over the mass of detail.

Dr. McLoughlin's life was of its type, one of almost unmatched interest. Abandoning the career of a young physician in 1804, he threw in his fortune with the Northwest Trading Company. He engaged in the struggle with the historic Hudson's Bay Company for the control of the fur trading in the Northwest. Shifting from post to post, learning the secrets of trading, marrying an Indian half-breed—one of both beauty and character, and convent-bred in the bargain—he steadily worked for the union of the two warring companies and was instrumental in their final amalgamation. Appointed chief factor of the new Hudson's Bay Company in the expansive Columbia River region, he spent twenty-five years in carving out a vast empire from the Rockies to the Pacific, from California to Alaska, and consolidated his gains by the genius of his leadership and the justice and humanity of his rule. Throughout his long career, the Doctor flung wide the gates of Fort Vancouver to all itinerants. He never failed in hospitality and seldom in courtesy even towards those Methodist missionaries and immigrants who severely tried his patience and finally caused his downfall. He was a patron of the beginnings of agriculture, education, and science in the Oregon territory and a great factor in the final settlement of the "Fifty-four Forty or Fight" controversy over the Oregon boundary. A promoter of the first Catholic missions in Oregon, he was finally drawn back to the Faith of his childhood. His last years as an American citizen were saddened by many twists of fortune. He was ousted from the Hudson's Bay Company for his courageous and just convictions and was reviled and robbed by Protestant missionaries whom he had generously succored. On American soil he was repaid for his kindness and generosity to Americans by calumny and injustice. The Indians called him the "White-Headed Eagle" because of his humane treatment and deep sense of justice. But the greatest tribute paid him came from Gregory XVI when he conferred on him the Order of St. Gregory. The Pope wrote: "You are esteemed by all for your upright life, correct morals, and zeal for religion . . . you are conspicuous for your allegiance to Ourselves and this Chair of Peter."

One criticism might be suggested. A more thorough handling of Dr. McLoughlin's religious change and the staunch Catholicism of his later days along with a chapter on the religious intolerance in the early days of Oregon would have added, perhaps, to the completeness of the story. It was unfortunate that a map of the Northwest had not been inserted in a work that is rich in illustrations, complete in bibliography, and accompanied with scholarly notes. The book, which is the Catholic Book Club selection for February, will serve to keep green the memory of a giant among the pioneers of the Northwest who ought not to be forgotten, especially by Catholics.

WILLIAM J. SCHLAERTH.

### Shorter Reviews

*LEAN MEN.* By Ralph Bates. The Macmillan Company. \$2.50. Published February 5.

A STORY of the International's fishing in troubled waters. When Francis Charing, an Englishman, is confronted with a design for living in the persons of two women, he is ordered to return to Spain, there to organize and direct the revolution. Leaving behind a free-thinking, free-loving English intelligentsia, he goes to Barcelona, the center of the economic and political unrest brewing in Spain under Rivera and the unpopular Alfonso. Dock worker, and revolutionary, he still finds time to further complicate the problem left unsolved in England, by adding another girl to the design. When the revolution proves abortive, Charing is forced to flee, and, ripened by experience, simplifies the design *pro tem* by "a brief respite, a little while of love and beauty, Elizabeth, music and rest."

This first novel is fundamentally autobiographical and reveals an insight into radical, non-Catholic Spain, and above all a profound knowledge of industrial, turbulent Barcelona. The author, as many another first novelist, has poured forth a wealth of erudition, ranging from a lengthy dissertation on the comparative merits of iron and mild steel, to a Freudian interpretation of music. Mr. Bates has yet to learn the art of selection, an art which he lacks in common with many modern realists. However, there is little fault to find with the elements he has chosen to depict the soul of Barcelona: a curious industrial medievalism, an intellectual and cultural *milieu* feelingly expressed in Spanish music, poetry, and political clubs. Needless to say the novel is permeated by a hatred of the Church in Spain and is interspersed with calumnies, scurrilous tales, pseudo-philosophical criticism of her claims—all the result of the circles which, doubtless, the author frequented. Mr. Bates might well have said less about the obscenities of Barcelona music-halls. The book is well written. The characters take on an illusion of reality. Rich-textured descriptions of natural beauty abound; escapades and dangerous adventures sustain or revive the reader's interest; and the portrayal of social injustice causes even those who reject the Communist solution to sympathize with the oppressed Spanish laborer. A. J. O.

*COME AND GET IT.* By Edna Ferber. Doubleday, Doran and Company. \$2.50. Published February 20.

THE saga of the Glasgows—the Glasgows of Butte des Morts, Wisconsin—adds another section to the literary panorama of America by Edna Ferber. It's a story of the north and the north woods and of the sturdy folks who live there.

The Glasgows are lumber kings. First, there is Barney Glasgow, who rises from chore-boy in a lumber camp to owner of half of one State and a "pie slice" of another, a man to whom financial success has come too early in life, whom middle age finds stagnant, too secure, and slightly bored. There is his son, Bernie, reared in the lap of luxury, incapable of understanding or withstanding the tottering of his giant inherited fortune. There is Bernie's son, Bard, ready and willing to begin at the bottom of the ladder. Finally, there is Lotta, basically as ruthless as she is beautiful. It is her selfishness that effects the explosive climax of the narrative, which is as startling and unexpected to the reader as it is to the victims. These four principals and the innumerable minors are too human to be praised with total abandon. They are people—to be loved in one paragraph and hated in the next.

The chapters recounting Barney's years in camp as a chore-boy and later as a lumberjack are a real yarn. As always Miss Ferber is somewhat breathtaking in her knowledge of periods and life in the sections of America. She knows and she teaches. In *Come and Get It* she gives a direct message to those engaged in the reconstruction of a depression-torn country. She believes in America. To her it is still a land of promise. She speaks through one of her characters: "This is the most vital, amazing, stirring,

goofy, thrilling country in the whole world, and I care about it in a Big Way."

To her the reconstructionists are pioneers of the same material of her beloved frontiersmen. *Come and Get It* is her sugar-coated pill for American ills of the last ten years. L. P.

*YEARS OF PLUNDER.* By Proctor W. Hansl. Harrison Smith and Robert Haas. \$2.50.

THE author, a former investment banker and broker in Wall Street, has undertaken in this "a financial chronicle of our times." Using Mark Sullivan's *Our Times* as a framework, he covers roughly the period from 1900 up to the present. The financial aspects of the early part of the twentieth century are summarized quickly, with the greater part of the book devoted to more recent events, such as the affairs of Insull, Kreuger, Mitchell, and others. He discusses briefly Wall Street's adventures in the film-industry stocks and South American bonds, pool operations and rigging the market, public utilities, the Federal Reserve and its program during the stock-market boom.

Mr. Hansl is on firmer ground in presenting facts than in drawing conclusions. There is Mr. Hansl's Great Conspiracy: "A deep-laid plan to push values to a point where collapse was inevitable and the man with money—otherwise designated as the banker—would find himself in a way to take over on his own terms the man who was over-extended." He also passes on some of the malicious gossip about ex-President Hoover, that "there were incidents in his business career which required explanation," that "he was a promotor rather than a businessman, and the merit of some of his promotions was not above question. . . ." These and similar statements do not inspire confidence. F. A.

### Recent Fiction

THE ELAGHIN AFFAIR. By Ivan Bunin. The title story of this collection is an interesting *tour de force* wrought on a sordid and peculiarly tabloid theme. The longest demonstrates the qualities of style which merited M. Bunin the 1933 Nobel Literary Award. The best is a simply told tale of a father's devotion. "Cicadas," much praised elsewhere, is a pseudo-mystic's confession of fatalistic confusion, a woful compost of Oriental and Christian theology. This volume confirms the conviction that Bunin is a novelist rather than a story teller; that he can scarcely be called Christian, but is imbued with Asiatic fatalism. His preoccupation with death and the sordid side of human life is characteristic of the primitive or the decadent; but the chrysolite brilliance of his style would place him in the latter category. The translator does well by his subject, but betrays his sympathies in spiteful, if bigoted, barbs in editorial notes. Published February 4. (Knopf. \$2.50.)

LAND OF PROMISE. By Leo Lania. Jews who sought refuge in post-War Berlin when Russian pogroms had made life unbearable for them met with cruel disillusionment. Their sufferings provide an excellent source of material for the novelist. He is assured of sympathy and interest before we open the book. But when the reader is dragged through brothel and bed-room scenes, he begins to suspect that perhaps the purpose was not propaganda after all. The author may plead that the realities of life as his characters actually lived it force him to write of such things. He may presume that his readers are as callous as himself in the presence of the scenes he so frankly, though artistically and often delicately describes. But the merits of the book will be overlooked by those who resent its animality, and they will be lost on those who have a liking for this feature. The book does not conform to Christian morals in the narrower sense. (Macmillan. \$2.50)

THE TINKLING SYMBOL. By Phoebe Atwood Taylor. Another Cape Cod mystery, with Asey Mayo doing the sleuthing, and sparkling sleuthing, too. A bankrupt financier murdered on his doorstep, sinister individuals, weird happenings, combine to make this one of the hit thrillers of the season. Published February 23. (Norton. \$2.00)



## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### Morality

To the Editor of AMERICA:

Recently Catholic writers and preachers have made frequent use of the argument from utility to enliven popular interest in their message. Thus the war dangers of race suicide, and the cultural perils of divorce, as well as the personal risk of economic greed have been forcefully emphasized. Further efforts in this direction, however, no longer need be made, because the clinching word has been said, the decisive exposition has been written. In the future, if Catholics find this argument for morality useful, let them simply ask permission of the *Saturday Evening Post* to reproduce Will Durant's article in the January 26 issue. "Our Morals" is the title given to this very convincing presentation of the practical necessity of morality for the survival of both individuals and society. The article is extremely forceful because Will Durant wrote it. No matter how compellingly a Catholic might write these same things (and how many times haven't we), readers always shy off with the presentiment, "There must be another side." But the accepted Mr. Durant has gone among them now to certify the desirability of morals. Many will believe in him. The pity of course is that he does not tell them more. That virtues and vices have evolved by trial and error, that the Commandments are only sacred conventions, that morality has a fluctuating value: this is the fundamental error, with some other inaccuracies, to be deleted from Catholic reproductions of the article. Once this is done, we may quote Mr. Durant very aptly in our pulpits and periodicals.

Yonkers, N. Y.

JOHN K. DALY.

### Plea for Vision

To the Editor of AMERICA:

Books have been written on the influence of play on the training of the adolescent. It has been recalled again and again that the average boy seeks companionship; that his leisure spreads itself over four times as many hours as school and study. We have daily reports in the press of the rising tide of juvenile delinquency. The average Catholic man does not know, for example, that supervised recreation in South Chicago, after a period of two years' operation, resulted in a twenty-nine per cent decrease in juvenile delinquency and that Passaic, N. J., closed its juvenile court five months after the Recreation Department began its work ("Boy Guidance," p. 155, edited by Kilian Hennrich, O.M.Cap.).

The harvest is waiting, the laborers are few. In fact the laborers are so few that the undersigned applied in vain to one of the largest Catholic universities for even a minimum course in boy leadership. Book stores specializing in Catholic publications were asked for Catholic books on boys' work. Finally a dusty volume was brought out in one concern and the clerk said: "Sorry, but there's no call for such books and even back in 1925, when this one was published, there was little demand for it." And to think what programs might be developed if only more of our Catholic men had vision!

Boys are running wild on our streets. Should they seek play programs under leadership they have to go elsewhere than to the parish church. Our Holy Father time and again has blessed groups of boys and their leaders. The Boy Scouts of America has a Catholic Committee on Scouting. The Catholic Boys' Brigade has received the encouragement of Bishops and priests. The Knights of Columbus has a Boys' Life Bureau. The National Council of Catholic Men has issued very excellent study-club out-

lines on boys' work. Many parishes and some dioceses have well planned and developed programs—notably the Catholic Youth Organization of Chicago. Yet with all of our efforts we are but scratching the surface. Catholic boys' work needs apostolic men who have character, vision, personality, and the will to serve—in fact to sacrifice themselves unselfishly in the service of the King so that our Catholic youth may remain where their birth-right gives them place—close to His Sacred Heart. This is a part of the lay apostolate. It is a form of Catholic Action. Shall our boys fall by the wayside because we are indifferent?

Every Catholic publication should give space to ways and means of developing this work. Catholic sociologists should furnish textbooks wherein the tools with which we might work more efficiently would be discovered. No outworn or second-hand program should satisfy us.

Catholic universities would do well to furnish classes so that a beginning might be made toward training leaders. Are there Catholic men who are Catholic enough and men enough to make Catholic men of our Catholic boys?

Ozone Park, N. Y.

CAPT. JOHN P. CURRY,

Commandant, The Junior Marine Cadets.

### Blunt

To the Editor of AMERICA:

Can it be that the laity of this country are teaching the clergy to be more than professional men in cassocks? Or is it the case, as not a few believe, that ecclesiastics are almost the blindest of the blind to the signs of the times?

When we look back through the years at the evils which the Church is now fighting we find that nearly all of them were allowed to become monsters before there was any real concerted action against them. Divorce, birth control, atheism, political corruption, and social injustice are now husky opponents that had little opposition in their youth. Dorothy Day, Peter Maurin, and even Leo XIII are being harkened to and Miss Day's policy of loving the Communists, her enemies, while fighting their errors and upholding their truths may produce better results than wholesale denunciations.

In Father Toomey's article, "Radicals of the Right," he says: "It (*Catholic Worker*) seemed from the very beginning to voice the unspoken thoughts of millions." Why? Why the rapid growth of the *Catholic Worker*? Why the popularity of Father Coughlin? Is it that they are in close touch with the hearts of the millions and disdain the use of academic alibis? Why was such little heed paid to Leo XIII and his labor Encyclical forty years ago? Are we Reds and cranks when we complain of \$3.00 Missals, 50-cent devotions, \$10.00 courses in Catholic Social Justice? Isn't the dollar sign too prominent on the face of American Catholicism?

New York.

JOHN A. CURRAN.

### Mad Orgy

To the Editor of AMERICA:

Writing in the Communications Column in the issue of AMERICA for February 2, Lawrence Lucey emphasized a recent trend in utility practice: the placating of public wrath.

As a student of the public-utility question, I have been clipping all the national newspapers for some years, clipping out anything remotely connected with the question. One of my file folders, marked "Propaganda," has simply started on a mad orgy lately. For years back the New York utilities especially have done little in the way of advertising. Put Mr. LaGuardia and his public plant on the scene—presto, hundreds of square inches of advertising are placed in all New York papers at once.

The Federal Trade Commission, as well as the Federal Power Commission, has charged that most advertising of utilities is merely to buy editorial good will—to win the editors over to a "sane" way of looking at the problem. It certainly is mighty suspicious, and seems to bear out the governmental investigations, these sudden half-page advertisements.

Ridgewood, N. J.

RICHARD L-G. DEVERALL.

## Chronicle

**Home News.**—On February 18, the Supreme Court rendered its decision on the gold cases. By a vote of five to four, the Administration was upheld in its actions, the majority ruling in effect that government and private creditors must accept depreciated currency dollar for dollar in gold-clause contracts. Both the majority and minority agreed that the gold-clause repeal in governmental contracts was unconstitutional, but the majority offered no redress to contract holders on the ground that no damage had been shown. Since bondholders may not sue for nominal damages in the Court of Claims, there is no practical effect to this one concession. Chief Justice Hughes read the majority opinion. Justice McReynolds delivered the opinion of the minority, with a strong attack on the New Deal's currency policies. He stated that the Constitution had "gone" and that sharing the view of the majority would mean a "repudiation of national obligations." The first effect of the gold decision was a spurt in buying, both in commodity and security markets. On February 14, Gen. Robert E. Wood, president of Sears, Roebuck and Company, was announced as the Administration's principal adviser on allocation of the work-relief fund, and he was regarded by many as the virtual administrator of the fund. The fight in the Senate over prevailing-wage and other provisions of the measure continued, and it became necessary for the Relief Administrator to borrow more money from the PWA. Senator Wheeler on February 19 introduced legislation to re-inforce the anti-trust laws and decentralize large corporations by imposing graduated taxes on their capital returns. On February 14, Senators Nye and McCarran asked an investigation of the administration of NRA codes, listing twenty-six charges of injustice, oppression, and favoritism. On February 15, the Senate accepted Senator Long's resolution calling on Secretary Ickes for any information gathered by his investigators concerning Postmaster General Farley. On February 19, the House Appropriations Committee approved the \$378,699,488 War Department Supply bill, which comprised the largest national defense program since 1921. On February 14, Arthur W. Cutten, found guilty of violating the Grain Futures Act, was suspended from all trading on grain markets for two years, effective March 1.

**Mexican Affairs.**—On February 17, Archbishop Curley of Baltimore issued a vigorous statement on the Mexican persecution and the ever-growing demand for an investigation of it. The question, he said, "is larger than that of religious persecution . . . it is one of fundamental human rights; more particularly, it is one of the protection of American rights." He urged an investigation so that the American public could realize the true state of affairs as shown by the evidence, and the "grave dangers to American interests that may be revealed." Meanwhile, members of both the Senate and the House

were aroused by reports that the Mexican Consul at San Bernardino, Calif., had tried to interfere with religious practices and religious freedom of citizens of the United States. The Holy Name Union of the Diocese of Los Angeles and San Diego reported that Alejandro V. Martinez, Mexican Consul at Los Angeles, had endeavored to stop a parade held on the feast of Our Lady of Guadalupe last December. At San Bernardino, Hermolao E. Torres, Mexican Consul there, made several attempts to stop a religious parade in December, even asking the city officials to rescind a permit for it. The Mexican Embassy considered the matter a "local" one, but members of Congress were pressing for an immediate investigation. In Mexico on February 16 the Supreme Court ordered that Archbishop Diaz must pay a fine of 500 pesos or go to jail for fifteen days for officiating outside his diocese. He was in jail for one day before a friend paid the fine.

**The Chaco Warfare.**—Sanguinary fighting was reported during the week around Villa Montes, one of Bolivia's strategic bases. It was estimated that 60,000 men were involved in the struggle, which it was thought would prove crucial in the conflict. Paraguay had the advantage of numbers, but Bolivia the advantage of terrain. According to La Paz dispatches, the beginnings of the battle resulted in Bolivian advantages. Paraguayan casualties in attacks in the Nancorainze and D'Orbigny sectors the week of February 10 were estimated at more than 1,000 dead.

**Cuban Government.**—The National Democratic party under the leadership of former-President Mario Garcia Menocal made demands on the Government for the immediate general elections under the Crowder Code and for the restoration of the 1901 Constitution. It was reported that President Mendieta and several members of his Cabinet issued statements to the effect that they would not accept any office in a provisional Government. Requests were made for woman suffrage in the next elections.

**Flandin's Majority.**—Premier Flandin made a speech to the Chamber of Deputies on February 15 which showed clearly that his monetary policy was sharply opposed to the policy of the money barons of the nation and gave evidence that he intended to do battle with the "tight-and-dear-money" program which he believed to be the cause of France's unemployment. He received the cheers of the Left, and after the debate on the means of combating unemployment, a vote of 444 to 124. Thus did he destroy the revolt (mentioned last week in these columns) that began after he had attended the memorial Mass for the dead in Notre Dame Cathedral. Observers predicted that the Premier was now strong enough to carry the Parliament along with him until the end of the legislative session in 1936. Curiously enough the Premier's remarks seemed in many ways to be diametrically opposed to American measures for recovery. The Premier,



for instance, expressed a disbelief in the efficacy of public works. It was suicide, he said, to undertake them on a large scale if they were financed by loans. He stated also that shorter working hours meant nothing as a solution for unemployment. There was only one way to put men to work and that was to put money to work. Lower interest rates and the putting of hoarded money into circulation was the only real solution. In one or two passages the Premier made what was understood as a reference to the Bank of France officials. He sharply criticized those who had been opposing the Government's program of rediscounting short-term bonds. On the same day it was announced that American producers of synthetic nitrate would find themselves blocked off from the French market this year. A New York corporation, which had previously sold an annual invoice of around 80,000 tons of nitrate of soda, learned that the next year's quota would be confined to 100,000 tons, and that Norway would be allowed 20,000 tons and Chile 80,000 tons. The move was understood as an effort to thaw out some of the French credits in Chile.

**Spies Beheaded in Germany.**—A silk-hatted, white-gloved headsman buried his axe into the necks of two German women spies, both of historic Prussian lineage, in Ploetzensee Prison, Berlin, and thus executed the sentence pronounced by the People's Tribunal in the recent espionage trials. The two women were Baroness von Falkenhayn and Frau von Natzmer, accused of betraying military secrets. Fraulein von Jena, also implicated, received a life term in the penitentiary. Frau von Natzmer and Fraulein von Jena were employed in the Ministry of Defense. Baron George von Sosnowski, a Polish officer, said to have been the organizer of the espionage plot which ended in death and prison for the women, was sentenced to life imprisonment. The Polish Ambassador was believed to have intervened in his behalf. Two men, whose identity was not disclosed, were held awaiting decapitation on the same charge.

**German Trade Hit.**—Germany's exports in January of this year slumped to the unusually low figure of 299,400,000 marks. Imports amounted to 404,300,000 marks, the highest figure in three years. The January foreign trade deficit of 104,900,000 marks was the greatest since 1928, despite the system of import control operated by Dr. Hjalmar Schacht, Minister of Economics. The Government was taking drastic steps to restore the balance between exports and imports. A new assault on unemployment was announced for April 1. To provide work for older men with dependents, young men with paying jobs will be forced to give up their positions and work under the Government Labor Service. They will be sent to farmers needing help, or put on construction projects or in labor camps. All positions for persons under twenty-five years of age will be State controlled and the whole labor market will be under State domination.

**Catholics Appeal to Hitler.**—Cardinal von Faulhaber

requested Chancellor Hitler to halt the Nazi attacks on the parish schools. The Chancellor made no answer. At a German School League meeting in Munich, Jesuit priests, after being roughly handled and called "traitors," were ejected from the hall. To correspondents, a guard said: "All you want to do is to help the 'blacks' (Catholics)." Hoots, catcalls, cries of "hang him" greeted the mention of Cardinal von Faulhaber's name. A plea for a national church independent of existing Christian confessions received tumultuous support from the Nazi crowd: "Right. That's what we want. Away with the 'blacks'." Cardinal von Faulhaber's secretary, Dr. Weissthauer, was arrested. The Catholic workers' society of St. Mary at Neuss in the Rhineland was dissolved by the police. Twenty-five parish schools in Munich were to be converted into secular schools, it was said. Father Buescher, of Borghorts, near Muenster, said last August that Dr. Klausener and Chancellor Dollfuss were martyrs and compared religious persecution in Germany to that in Russia and Mexico. He was recently fined 200 marks although he had already served a month in prison. A gigantic Catholic mass meeting in Berlin commemorated the coronation anniversary of the Holy Father. The Papal Nuncio was the principal speaker. Bishop Bares of Berlin attacked the "contemptuous new paganism."

**British Government Censure Defeated.**—On February 14 by a vote of 374-68 a motion of censure of the British Government by Labor was defeated in the House of Commons. The defeat marked the tenth victory in the last four years for the Government, though it was noteworthy that the vote was the largest for the Opposition of any that had been cast in the attempts at censure. It was an obvious indication that the Laborite vote was reinforced by the small handful of Samuelite Liberals. The basis of the motion was the Government's confessed blunders in handling its unemployment assistance scheme. The chief defender of the Government was Neville Chamberlain, Chancellor of the Exchequer. He surprised the House by what was interpreted as the Cabinet's repudiation of David Lloyd George's recent proposals for securing large Exchequer expenditures on public works. While national interest centered on the unemployment situation, concern continued over the recent crash that followed the great gamble in pepper and other commodities. However, interrogations of the Government in the House failed to create involvements that the Opposition hoped to establish.

**Arms Inquiry Appointed for Britain.**—Following the example of the United States Senate, in its investigation of the munitions traffic, the appointment of a royal commission for a similar investigation in Great Britain was announced by Premier Ramsay MacDonald in the House of Commons on February 18. This appointment showed a complete reversal of the British policy, as shown by the vote of 279 to 68 against the Labor motion to prohibit the private manufacture of arms. The chairman of the commission was to be Sir John Eldon Bankes,

retired Lord Justice of Appeals. Dame Rachel Crowdy and Sir Philip Gibbs were also included. In France, a recommendation was made in a committee report of the Chamber of Deputies that a similar commission be appointed. Astonishing charges of international interpenetration for business profits were made in the report. Strong opposition, however, was expected.

**Irish-Anglo Accord Suggested.**—A speech by Dominion Secretary J. H. Thomas on February 4, in which the Government spokesman for Great Britain stated that an extension of the recent coal-and-cattle agreement between Great Britain and the Irish Free State would be welcomed, created considerable talk in diplomatic circles. However, his plea was met by President De Valera of the Free State Council that Ireland is not bound by forced agreements. "No agreement," he said, "has ever been held or can be held binding if extorted by threats to exercise a superior force. Such an agreement rests on no basis of moral obligation." Notwithstanding the discussion therefor both in London and Dublin consequent on Mr. Thomas' speech it was evident that neither he nor President De Valera had changed their previous attitudes and that there was a virtual stalemate in Great Britain's peace overture.

**Italian Troops Move.**—On February 16, three battalions of Fascist militiamen, all of them volunteers, left Rome as reinforcements for the garrison in Italian Somaliland. It was expected that within a few more days two divisions of regular troops would follow them. The Grand Council, meeting on the same day, announced that more than 70,000 militiamen had volunteered for the African service. The Council then went on to consider what means were to be taken to solve the present crisis in the Italo-Abyssinian relations. Several days later, a semi-official announcement stated that negotiations were still going on between Rome and Addis Ababa, but that the Italian measures did not seem "to have had any effect upon the Abyssinians." Hence, stronger measures might be necessary, particularly since Haile Selassie was trying to impose unacceptable conditions upon Italy. This statement was answered in the Abyssinian capital by a denunciation of the Italian movement of troops. The Italian response was to send 400 workers—carpenters, mechanics, and other skilled laborers—to follow the militia to Eritrea.

**American Arms Draft Discussed.**—On February 18 the committee of twenty nations engaged in preparing the proposed arms draft convention chose without discussion the American draft of an arms treaty proposed by Hugh R. Wilson, United States Minister to Switzerland, which contained three principal points: regulation of arms traffic and manufacture, the establishment of a supervisory body, and publicity of expenditure. Earl Stanhope, the British delegate, objected to the project of supervision and budgetary publicity, and was very cautious in conceding anything concerning the regulations

of arms manufacture beyond the British licensing system. The French, on the other hand, welcomed the supervisory idea which was in accord with their consistent policy from the start, in advocating a supervisory body. Lord Stanhope also opposed the American distinction between civil and military aviation, which he proposed to lump together. Mr. Wilson, however, maintained throughout that the American plan was "indivisible" and could not be thus taken apart. The Russians appeared to be quietly receding from their previous advocacy of a permanent disarmament commission.

**German Reply to Peace Proposals.**—Comment during the week, especially in the British press, upon Germany's reply to the Franco-British agreement on peace questions, generally conceded that Chancellor Hitler had gained rather than lost a point by his reply, in the way of diplomatic power. Resentment was felt in France and Great Britain at Germany's reference, in the reply, to "the abandonment by the heavily armed States of disarmament as prescribed by the treaties"; but it was acknowledged that the discussions, now once begun, could not be abandoned. Great indignation at Germany's attitude was expressed in the Moscow press, on the plea that Germany was trying to "drive a rift" between Great Britain and France, so as to enable Poland to seize the Ukraine. No confirmation of this speculation, however, appeared outside of the Russian suspicions.

**Collective Farms in Russia.**—New regulations for the collective farms were presented on February 17 by I. A. Yakovlev, chief of the agricultural department of the Communist party, to the congress of collective farm workers at session in Moscow. Restrictions were placed on alienation of the land and size of garden plots, and further inducements were offered for joining the farms. Eighty per cent of the peasants—20,000,000 families—were said to have joined the farms. Penniless farmers would be given six-year credits. All losses were blamed by M. Yakovlev to "kulak" sabotage. He also charged that Japanese and German imperialists were plotting upon the Soviet Union in order to sell Russian women into a life of shame.

Bishop Matulionis, who is now in this country after a martyrdom of captivity under Soviet tyranny, graciously submitted to an interview by an associate editor of AMERICA, John A. Toomey, who will present the story next week in "Russia and the Bishop."

AMERICA was represented at the historic meeting of the Supreme Court, when the gold-case decision was read, by Joseph F. Thorning, and he will tell of his impressions in a special article next week.

How one of the New Deal's plans for ending distress has worked out will be told by Floyd Anderson in "Unemployment and the CCC."

The article by Arthur McAgdon on "Books—and a Book" is unavoidably held over.